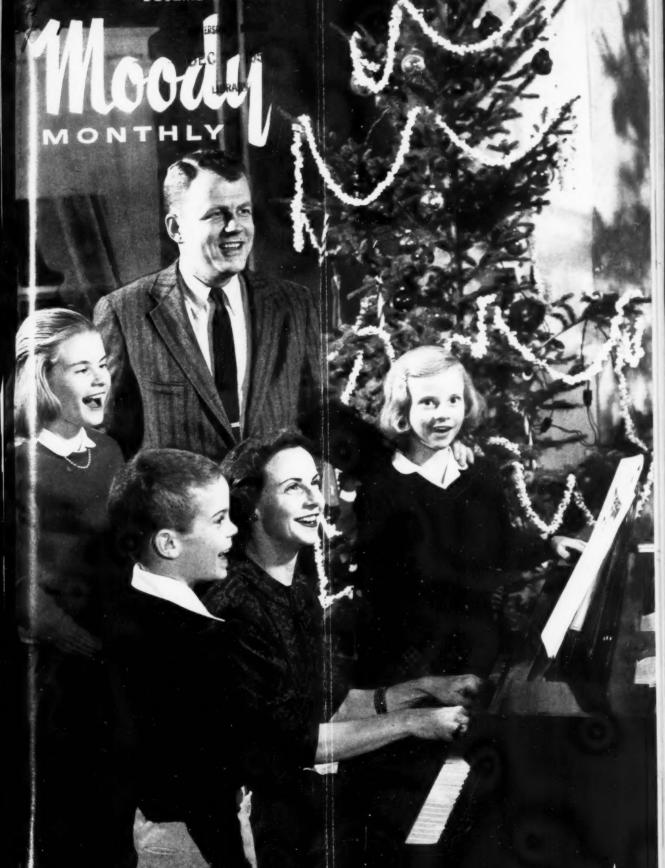
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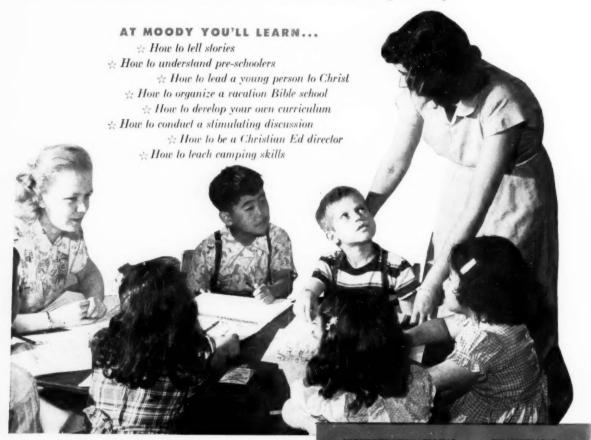


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HOME FOR CHRISTMAS!

By Robert L. Constable

DURING the few days just before December 25, the bus depots, railway stations and airline terminals will be crowded with people. Many will be traveling by public transportation or private car. And the object of all this moving about is that people may be home for Christmas.

For several years my sweetheart and I met at the Union Station in Chicago the evening of December 24 and rode a jam-packed train to St. Louis to be with her mother for Christmas. For many years thereafter it was my wife and I, but Mother Beguelin could always count on seeing us at Christmas.

One day we were at home again, but not just for Christmas. We were there to say "good-bye" because this time it was Mother who was going home for Christmas.

It was not sad. She longed to go. She waited for the day, and when it came she entered into all the good our gracious God provides and all His infinite love conceived for her. How wonderful to be with Christ at Christmas, and with those who through the years had gone before! And all because the One whose birthday we celebrate December 25 left home on Christmas.

His was a lovely home. Remembering, He spoke of it—"the glory which I had with Thee." And "While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world . . . Then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him."

He left that home and came to Bethlehem and Nazareth and Capernaum. He left His rest to wander in a weary wilderness, of which He said, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head."

This year at home we shall eat turkey or some other feasting food. At home He ate the food of God. But when He left He said, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

We shall gather with friends. At home, He was the subject of the seraph's song. Angels, covering their faces in His presence, cried, "Holy, holy, holy!" But here, "they that sit in the gate speak against me; and I was the song of the drunkards." "I looked for some to take pity, but there was none; and for comforters, and I found none."

From home He came to the skid-row of the universe, the place of homeless, hopeless men. And He told them of His home. He called them to a feast, He destroyed their enemy, He paid for all their sin and then He went ahead and left this promise for all those who, giving Him a home within their hearts, would follow in His steps.

home within their hearts, would follow in His steps.

These are His words: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Scripture references: John 17, Proverbs 8, Matthew 8, Psalm 69, Isaiab 6, John 14

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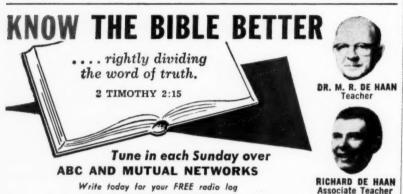
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This Month

JUST how one author "makes" the Christmas issue for three consecutive years is a bit difficult to explain. But MOODY MONTHLY readers will be glad, just the same, to see another heartwarming Stan Best story, "Everything Happens at a Christmas Program."

The most sensitive spot in the world,



Walvoord

geographically and politically, in these tremendous days, is the Middle East. The prophetic picture of this region and how it will be affected in the end time are the explosive questions dealt

plosive questions dealt with by Dr. John F. Walvoord, president of Dallas Theological Seminary, in "Russia and the Middle East in Prophecy."

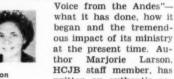
The story of Chaplain Louis King, and the amazingly fruitful ministry he carries on in two outstanding Illinois prisons, is a thrilling one. June Oulund gives us a



Ouluna

glimpse of this remarkable man in an article you won't want to lay down, "He'll spend Christmas in Jail."

The story of HCJB, great missionary station in Quito, Ecuador, is told in "The





written an authentic account of this work of God in the twentieth century.

Summing up quickly: the last installment in S. Maxwell Coder's "Studies in II Peter" comes too soon—we hope you have enjoyed them as much as we have; the heartwarming "Home for Christmas," by Robert L. Constable, has a simple, devotional touch that you will appreciate; and the lead story for Youth Supplement, "A Song for Mrs. Sanders." written by Ronald E. Wilson, has an O. Henry twist that is thoroughly enjoyable.

THE COVER

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"Joy to the world;
the Lord is come!"
From the top of the tree
to the tips of mother's fingers,
this scene glows with the joy
which is in the hearts
of all who know
the Christ of Christmas.

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Our Moody Readers

"A Holy Life"

I am so delighted with the Bible study course, "A Holy Life and How to Live It." I have told the women of our church about this study and about fifty of them have expressed a real desire to have it .-Eleanor D. Stallings, Newport News, Va.

I look forward to M/M coming every month. I have enjoyed the "Home Study Feature" in September. - Freida E. Hanpert, Wabash, Ind.

I want to thank you for the opportunity to study this course. I am a shutin, so I appreciate this very much. This ... feature is a very fine addition to an already fine magazine. I am sure it will be a great blessing to me as well as to many others.-Helen Castetter, Fresno, Calif.

I am enclosing the test for the course. I am happy to have this offered as it seems there is so little in the way of Bible classes in this area and I know this will enrich my life.-Mrs. Art Backlund, Scotia, Calif.

I am eagerly looking forward to another lesson in this wonderful course. For some time I have longed for something more as a guide in Bible study. MOODY MONTHLY has provided it for me, and I do thank my Lord and Saviour for your magazine.

I am the mother of nine children; we lost the head of our home last December. and we miss him very much, but we know he has gone to be with Jesus. I have eight children vet at home with me; we are happy in the Lord and my desire is to do the work He has given me to do as unto Himself. Moody Monthly has been a great source of comfort to me. -Mrs. Doris Haugh, Trenton, Ont., Can.

What a grand and glorious feeling I had while . . . learning of the great amount of work that went into planning every bit of the [Billy Graham Australia] Crusade, and the great reward of the many, many conversions. It must have been [wonderful] . . . and the way the article was written [made me feel as though] I was right there.-Delores de Graffenried, Pittsview, Ala.

"Home Front (Door) Missionary"

To You at Christmas

The MOODY MONTHLY staff extends warmest wishes for a blessed and joyous Christmas season. May the events of which we are all reminded prompt each of us to greater love and devotion to our Saviour and Lord who for our sakes became poor that we through His poverty might be made rich.

[Aug.] made me realize how many golden opportunities I have been missing in witnessing for my Lord.

. . . Our whole family has enjoyed your magazine since a friend began sending it to my teenage son.-Mrs. Russell F. Hendren, Belen, New Mex.

An Older Saint

I am so very grateful to notice that my little article ["Does It Last?" Feb.] comes immediately after the article by dear Mr. Moody himself, and so I am greatly honored by this proximity! Although I am only one of many thousands saved through his instrumentality, I can look back on 94 years of our Father's never failing mercy and loving kindness.

God bless you all in the splendid ministry of the Moody Bible Institute.-Mrs. Lizette D. Procter, Barnet, Herts., Eng-

Editor's Note: With this letter Mrs. Procter enclosed a copy of the tract, "Your Basic Problems," by Billy Graham, with this notation: "I found this message of dear Billy Graham very useful to distribute as I take my daily walk outside." Ninety-four years old, taking a daily walk and distributing tracts!

Pastor's Assistant

I would like to express my gratitude for your magazine and the manner | in which] it assists me in my pastoral work. There are times when the way seems hard and very barren, when one's heart begins to fail and the thought comes, "Is it really worthwhile?" Then through the mail comes Moody Monthly and its emphasis on the Lord and His way of life. Each article bears some message either of comfort or rebuke or strength or love or mercy and so I could go on. But, in a wonderful manner, these thoughts from others help to uplift and encourage and to point the reader to the source of life, the Lord Jesus Christ, Himself. I trust you will long be spared to carry on the good work of helping others in this way.

One article that particularly impressed me was Anthony C. Capon's on "Right or Wrong" in the August issue. It summed up in a most telling way the teaching on this important subject. In the duties of pastoral work a pastor is constantly meeting up with this problem. This article will be of great assistance. It would be of even greater assistance if it were in pamphlet form that could be handed to the person concerned at the end of a conversation to take home and study through. Is it possible for this article to be obtained in such a form? Such a leaflet would be invaluable not only to me but I am sure to many pastors who seek to guide their people in the paths of righteousness.-E. R. Morrison, Nubeena, Tasman Peninsula, Tasmania.

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The month's WORLDWIDE NEWS in brief

Delinquency's New Record • Highlights of 1959 • Graham Crusade Plans · Moslem Advance · Cleanup in New York · No Decline in Mass Evangelism

RECENTLY completed figures for 1958 confirm what the public has virtually known: Juvenile delinquency set a grim new record for last year. FBI statistics (based on police reports from 1,558 U.S. cities) show arrests of persons under 21 were up 70 per cent above 1953; arrests of those under 18 almost doubled the 1953 figure. Cause for added concern: Juvenile delinquency is increasing more rapidly in small cities than in the larger

Arrests of youths under 18 included 130 for murder, 376 for narcotics law violations, 682 for forcible rape, 4,267 for other sex offenses, 2,340 for stabbings or other aggravated assaults, 3,415 for robbery and 57,389 for theft or larceny.

HIGHLIGHTS of '59

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With the year near its end, editors and newswriters are looking back on major news developments in the religious field in 1959. Major story of the year, according to Dr. Albert P. Stauderman of Philadelphia, associate editor of the weekly news magazine, The Lutheran, was Pope John XXIII, his call for an ecumenical council and the Roman church's wooing of Eastern Orthodoxy.

Other top stories on Dr. Stauderman's list included the tensions between church and state in East Europe, the issue of a Roman Catholic for president, court action on prayers and Bible reading in public schools, Sunday closing laws, growth in church membership, the rise of liturgical movements and religious reaction to Premier Nikita Khrushchev's visit to the United States.

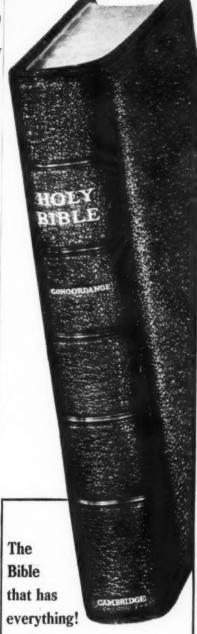
GRAHAM PLANS

Plans for 1960 were recently announced by the Billy Graham evangelistic team following a meeting of the team members in Minneapolis, Minn.

On the crusade schedule is a three-month tour of Africa beginning January 19. This will include Liberia, Ghana, French Cameroun, Nigeria, Northern and Southern Rhodesia, Kenya, Uganda, Tanganyika, Ruanda Urundi and Ethiopia, with a stop-off in Cairo, Egypt.

THESE MEMBERS OF THE BILLY GRAHAM TEAM were photographed during the team's recent meeting in Minneapolis. Seated, left to right: Dick Ross, Cliff Barrows, Billy Graham, George Wilson, Ralph Mitchell and Grady Wilson. Standing: Robert O. Ferm, T. W. Wilson, Willis Haymaker, Larry Love, Tedd Smith, David Barr, Joe Blinco, Sherwood E. Wirt, Walter F. Smyth, Edward T. Darling, George Beverly Shea and Jerry Beavan. Other team members not pictured: Bill Brown, Lee Fisher, Leighton Ford, Paul Maddox, Dan Piatt and Charles Riggs.





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Upon their return to the U.S., the team will hold a number of one- and two-day meetings in various cities. a one-week crusade in Washington. D.C., in June, and a week of meetings for the Spanish-speaking people of New York City in November. In September Graham plans a return trip to West Germany, spending most of the month in Berlin, Hamburg and Essen. He also plans to visit Switzerland.

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MARCHING MOSLEMS

Two recent developments emphasize the aggressive missionary spirit of present-day Islam. In the U.S. two American Moslems have received \$50,000 for a new Islamic center in Detroit along with the promise of four imams (Arab religious leaders) to instruct and lead American Moslems in their prayers. Three or four others have been promised for later.

Both money and personnel are being sent by Egypt's President Gamal Abdel Nasser as the result of a visit to that leader from James Kalil, sheriff of Wayne County, Mich., and Casim Olwan, Toledo, Ohio, restaurant owner. The two men are president and past president, respectively, of the Federation of American Moslems. They report 80,000 Moslems in the U.S. and Canada, though not all are strict in their observance of the faith.

In Germany, Professor Georg Vicedom, German missions expert, reports that Islam is concentrating resources in that country. He reported that 800 Germans recently joined the Moslem Ahmadiya sect which has issued a lively modern translation of the Koran to compete with the Bible. He added that Moslem states are financing construction of mission centers in places like Hamburg, Munich, Berlin and the Ruhr.

NO WANING

In spite of some assertions to the contrary, there is ample evidence on this month's newsfront that the day of mass evangelism is far from over.

During the first ten days of the Graham Crusade in Indianapolis, Ind., meetings attracted an aggregate attendance of more than 125,000 with some 3,000 decisions for Christ - this in spite of complications caused by the fact that different parts of the area are in different time belts. Earlier, Graham spoke to more than 99,000 persons in his eight-day

Moody Monthly

small-town crusade in Wheaton, Ill., in which 2,800 responded.

Other evangelists were attracting record crowds and responses. In Vancouver, B.C., Dr. Mervin Rosell closed a two-week crusade which nacked out Queen Elizabeth Theater in meeting after meeting. An unusual stipulation of the Vancouver crusade was Rosell's insistence that he receive only expenses. In lieu of the love offering often taken for evangelists, special offerings were received for missions.

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- · DR. SIDNEY CORRELL, for 23 years pastor of the Christian Tabernacle, Dayton, Ohio, has resigned the pastorate to become full-time director of the United World Mission. Dr. Correll has served as parttime director of UWM since it was organized in 1946, primarily to help independent and interdenominational churches get missionaries to the field.
- NOEL LYONS, founder and home director of the Greater European Mission, died on October 20, after a lingering illness. Funeral services were held in Glendale, Calif. Previous to his founding of G.E.M., Mr. Lyons was director of the Extension Department of Moody Bible Institute, with which he was associated for ten years.
- SPIROS ZODHIATES. General Secretary of the American Mission to Greeks, has appealed a 35-day sentence for using the title "reverend" before his name. Sentence was imposed by a court on the Greek island of Euboea while Zodhiates was in this country. Zodhiates ran ads in The National Voice and other newspapers as part of a newspaper evangelism campaign.
- Dr. PERCY H. HARRIS, youthful president of the London (Canada) Bible Institute and Theological Seminary, died November 2. His homegoing followed a three-week fight against polio.

BRIEFS

Warned: residents of India by Chinese authorities. Officials have urged Indians not to go into communistdominated Tibet on pilgrimages or for any reason. A note to the Indian consul general in Lhasa warns that anyone visiting Tibet will do so at his own risk.



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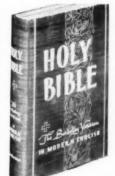
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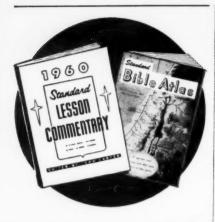
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ROBES

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DeMoulin Bros. & Co. 1101 S. 4th St. M Greenville, Ill. Projected: an all-out effort to reach everyone in Nicaragua with the gospel in six months. Designated "Evangelism in Depth," the effort will begin New Year's Eve. Dr. Kenneth Strachan of the Latin America Mission will coordinate the efforts of most major church and mission groups in the little Central American republic.

Organized: in Cali, Colombia, a new radio-TV organization, DIA (Difusiones Inter Americanas), to coordinate the programming efforts of evangelicals in Latin America. The step was taken at the recent six-day Congress on Evangelical Communications.

Underway: preparations in Birmingham, England, for what is reported to be the largest attempt to reach the unconverted in England since 1954. The crusade, to be conducted by Eric Hutchings, will begin with preliminary meetings in January and reach a month-long climax next June. It will be the first city-wide evangelistic crusade since the Torrey-Alexander meetings of 1904, in which Hutchings' parents were among the converts.

Found: ruins by Jordanian officials who believe they may have discovered the biblical cities of Sodom and Gomorrah. Airplane pilots first spotted the ruins forty feet below the Dead Sea waters. Skin divers have been assigned to photograph them.

Granted: permission by the Soviet government for the filming of worship services in the Moscow Baptist Church. In this joint project by the National Broadcasting Company and the Southern Baptist Radio-Television Commission, Russian equipment and personnel will be used and the film released over the NBC television network.

Discovered: by Wheaton College archaeologists Dr. and Mrs. Joseph Free, at the biblical site of Dothan—successive cities dating from 5,000 to 3,000 years old, a pottery coffin containing the bones of a man, government buildings constructed in King Solomon's day and an ancient rockcut tomb.

Announced: by the General Association of Regular Baptist Churches, seventy-five new churches were organized in the past year. From the 887 churches came more than three million dollars for missions with 28

churches giving more for mission than for current expenses.

Published: by Oxford University Press, in connection with the centennial of Wheaton College, Wheaton. Ill., a new volume of essays reaffirming the evangelical position in the light of present needs. Titled The Word for This Century, the book will be the work of eight faculty members and graduates of Wheaton. Moved: International Child Evangelism Fellowship, Inc., from its former general offices in Pacific Palisades, Calif., to Grand Rapids, Mich. Primary reasons: more central national location, proximity to the campus of the organization's leadership training school at Muskegon and a more efficient integration of the various divisions of the organization.

BULLETIN BOARD

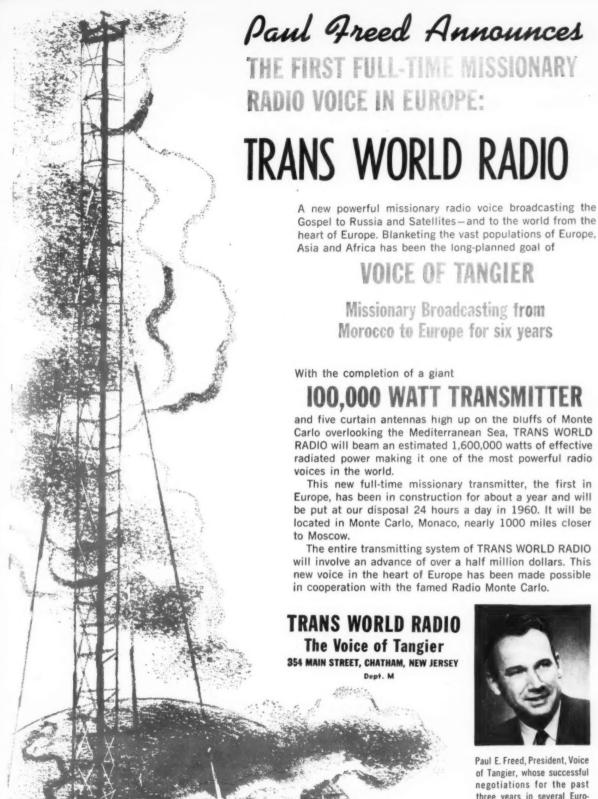
An International Convention on Missionary Medicine will be held December 27-30 at Wheaton College, Wheaton, Ill., under sponsorship of the Christian Medical Society. Invited: Christian physicians, dentists, nurses and students in these fields, especially those anticipating medical missionary service.

Bristol, England, has been chosen as site for Youth for Christ International's 12th World Congress for Christian Youth next summer. Dates: July 30-August 7.

QUOTABLE

B. H. Pearson, president, World Gospel Crusades: "There is one thing no one has to weep over when missionaries must abandon a field to the communists... There is one investment which will continue paying dividends after churches have been closed, meetings forbidden, the last pastor imprisoned and the last missionary expelled... That is God's Word... Yet it is easier to raise dollars for building something of brick, stone, steel and cement... [than] to purchase and distribute the Word of God."

Dr. T. E. Jessop, professor of philosophy of Hull University, England: "The nine volumes of Barth's *Dogmatics* will not lift a single drunk from the gutter, nor will it help a single businessman to run his business according to Christian principles. This is the business of the Scriptures. Theology may not divorce itself from the scriptural basis on which it must stand."



of Tangier, whose successful negotiations for the past three years in several European countries, including a petition in Holland for a new radio station, has paved the way for this new expansion.

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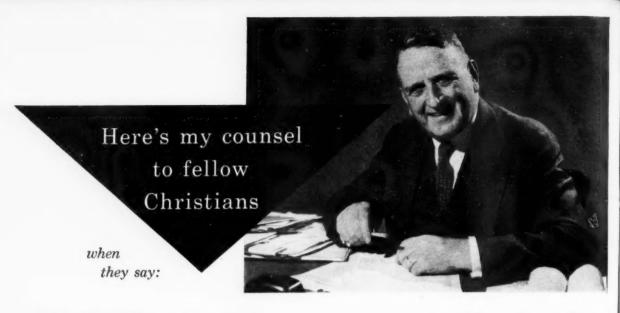
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EDITORIALS

Satellites and the Star

For the third Christmas, man-made satellites are orbiting the earth. We do not make light of the scientific accomplishments involved. We recognize that these orbiting devices are the possible precursors of space platforms and of man's possible penetration of the far reaches of the solar system. Nevertheless, they stand in puny comparison to God's galaxies. That God has permitted men to launch such objects in the sky may perplex some men. That God may allow men to go further cannot be denied. But it is God's laws which control these orbiting satellites. Men know some of these laws, but who understands them?

When the fleeting light of man's satellites, with all their possibly terrifying prospects, is set over against the hopeful light of the Star of Bethlehem, the contrast is made more plain. Men need the Saviour and King announced by that star.

Men can control satellites, but they cannot control themselves. Their inventions become Frankensteins because, as God says, their hearts are desperately wicked. Peace with God, a good and sensitive conscience, ultimate peace on earth and good will to men are the guarantees of Him who was born King of the Jews, and who is the Lord of lords and the King of kings.

The Hope of the world, silently announced in the brilliant rays of the Star of Bethlehem, is the Lord and Saviour we preach. Let us take courage and go on.

An Opportunity for Witness

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Our attention was recently called to a quote from the Christian Herald that Hawaii is the first state which is a Buddhist stronghold. According to the figures presented, only 35 per cent of the total population are nominally Christian; 25 per cent are Roman Catholics; 10 per cent are Protestants.

This word is a reminder to pray for our brethren who are laboring in the islands. At the same time it may well serve as a call to more to labor there for Christ.

Call

Week

Founder's

Tests for Sunday School?

Is it practical to consider developing a few carefully prepared, standardized examinations for use in Sunday schools? This question is being discussed following publication in Moody Monthly and other periodicals of the recent article by our executive editor, "Let's Put Purpose in Our Aimless Sunday Schools."

The article suggested that "a limited number of standard, comprehensive examinations be made available by some central agency for those who wish to test the progress of their Sunday school pupils in certain subjects. Such tests would be comparable to the Regents' examination given in New York state except that they would be for voluntary use."

In view of this interest since publishing the article several have written us about this matter and some, we understand, have written the National Sunday School Association (175 N. Franklin, Chicago, Ill.). We should repeat first of all that such tests for pupils are not now available. We believe that in spite of the obvious difficulties of framing them they could be provided. And we believe they would be most helpful.

It is true, of course, that the Sunday school should do far more than teach facts. But it cannot be very effective, either in winning souls or preparing them for Christian living, if it does not give them a working knowledge of the Word of God.

In view of the diversity of Sunday school curricula, perhaps it would be enough at the outset to prepare as few as three standard Bible' knowledge tests: one for those who have only recently begun the study of the Bible, another at the intermediate level and a third for pupils who are more advanced. Such tests might be designed for use by young people and adults alike. Among other contributions these tests would make it clear that there is something to be learned—really learned—in Sunday school. Passing such tests would be a mark of achievement for the individual and an assurance to the Sunday

Moody Bible Institute's Founder's Week is just ahead. The dates are February 1 through 7. The sessions of the conference will be held at Torrey-Gray Auditorium at the Institute and at Moody Memorial Church.

This special invitation to attend is for all our friends. There will be ministry for all. Especially do we want to be used of the Lord to help ministers and other Christian workers. Special ministers' meetings will be held.

Alumni Day (Tuesday, February 2) will have special emphasis on the Word of God. The part former students of the Institute have had in the translation of the Word into the languages of the world will be emphasized. Dr. Wilbur M. Smith will be speaking twice on this general theme which is so dear to his heart.

Among the speakers are our beloved brethren: Willard M. Aldrich, R. R. Brown, S. Maxwell Coder, Vance Havner, Clarence Keen, Howard A. Keithley, Louis Paul Lehman, Herbert Lockyer, Sr., S. Franklin Logsdon, Donald Smith, Samuel Sutherland, G. Christian Weiss, K. Owen White and Walter Wilson.

Pray for us. If at all possible, visit us.

Cordially in Christ,

William Bulbertson

December, 1959

school itself that it was doing what it had set out to do.

As this issue goes to press, word is that the matter of Sunday school tests will be on the agenda of the NSSA's Commission on Research in Christian Education at the NSSA Convention in Columbus, Ohio. Readers who are interested in moving towards a more effective teaching ministry for the Sunday school will do well to pray about the matter and, if so led, to express their interest to the NSSA

What Kind of Watch Night Service?

Few pastors, church leaders or other Christian workers will close the present year with any great sense of elation. A review of past months will no doubt reveal many blessings from God and some advances. But these will give little ground for complacency when measured against what our Lord expects from His Church and even against what the Church has been in our own country in years gone by.

Writing two hundred years ago, following the Great New England Revival, Charles Haddon Spurgeon was able to say that "In some New England towns you will scarce find one unconverted person." Again a century later an even more far-reaching mark was left by the Great Revival of 1857. Speaking of this movement, one writer comments, "There was scarcely a village, or hamlet, or community throughout the Northern States that was not visited with showers of refreshing grace." Now another century has gone by and we have known no such stirring.

Yet the need of our day is all too apparent. With the potential for human destruction far greater than ever before, with gospel advance lagging behind mushrooming population, with gospel invitations in our churches largely unheeded, this is a time for crying out to God for deliverance from coldness and complacency. We do not hesitate, therefore, to add our weight to the recommendation of the Great Commission Prayer League that this New Year's Eve be made a time for seeking God's face in an especially purposeful way.

"Ministers will do well," the league urges, "to assemble their officers, church workers and their praying constituency for serious, solemn, earnest prayer. Arrange for a great communion service. (Remember the first Communion Service was held at night.) After this service, turn to praise, thanksgiving, prayers. . . .

"God changes things in answer to prayer. But without

prayer, we stand on most dangerous ground. Jeremiah mentions this peril in burning words: 'Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name' (Jer. 10:25). God is good to all them that wait upon Him. And the best night of the year for a great church night prayer meeting is on watch night."

Gifts for Givers

Elsewhere in this issue you will find MOODY MONTHLY'S annual Christmas subscription offer—one which makes it inexpensive and easy to send gift subscriptions to friends and loved ones and to renew your own subscription besides.

Each Christmas time in recent years the number of those giving Moody Monthly has increased. Last year, for example, more than 5,000 readers submitted more than 13,000 gift orders.

Probably there are many reasons why readers like to give such subscriptions. It is a different kind of gift, easily and conveniently given; a gift which continues to be appreciated throughout the year. Often it provides a way of sending a gracious Christian testimony into a spiritually needy home. Most of all it brings the kind of help and enrichment that readers themselves have found invaluable in their own Christian lives.

But this is not quite all the story. This year again our subscription department has provided an extra gift not only for those receiving subscriptions but for those who give them. It is a gift especially for Christians, designed to meet their personal needs.

This year's remembrance is a twenty-page Pocket Companion for 1960. A memo book for Christians, it is small enough to carry in purse or pocket, yet filled with useful features—monthly calendar pages for noting daily engagements, an outline for personalized Bible memorization and a daily prayer reminder, to mention just a few of its contents.

This means that when you give Moody Monthly this year, you really give two gifts—the year-long blessing of Christian reading and the unique and useful pocket memo book. (A hand-signed card will announce the gift of the subscription and memo book as a remembrance from you.) And as explained on page 22, you, too, will receive a Pocket Companion for yourself for sending in your subscription list.

Coming Next Month

THE PASTOR'S WIFE AND THE CONGREGATION

Much has been written about the pastor, but the pastor's helpmate often plays almost as significant a role in the church to which he is called. Pastor's wives and congregations alike will find the January article by Dorothy Pentecost a useful guide to working together in helping and encouraging one another in the year ahead.

THAT NIGHT BEFORE SUNDAY

"O, Lord," mother prayed, "this is Your day and what a mess we are making of it!" That prayer was the beginning of a new approach to Sunday—an approach which starts on Saturday night. If Sunday at your house is hectic and wearing, be sure to read the January article by Norma M. Alloway, THE NIGHT BEFORE SUNDAY.

THE TALE OF A SHOVEL

There it stands, of all places, in the corner of the pastor's study—an ordinary shovel! The pastor says it's going to stay. And why, since he came back from his leave of absence, has he seemed so willing to help the custodian? If you think there's a story here, you're right! Enjoy it in next month's fiction feature, THE SHOVEL.

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December, 1959

EVERYTHING HAPPENS

By Stan Best

r was the night of the Sunday school Christmas program, and I was sitting in my easy chair by the fire, trying to relax a little before gathering the family together and driving over to our little country church. The red and copper flames danced over the fragrant pine logs, and through the frost-streaked window I could see the sunset fade over the snow-quilted hills. But even in this restful atmosphere I wasn't quite at ease, for I couldn't help wondering how things were going to turn out.

The Christmas program was my special responsibility. My father, Samuel Anderson, was the one who founded our little church and later became superintendent of the Sunday school. After he died, the position somehow fell to me, and I have tried to keep up the tradition that he began of a special Sunday school program on Christmas Eve. Like most Sunday schools, we always say we're going to start a couple of months ahead of I'd be seeing him at home this Christ-

time, but by the time we've ironed out mas. He hadn't been home for years. the preparations, it's usually the first of December before we begin rehearsing with the kids. As a result I guess we're usually a little nervous for fear it won't come out the way we've planned.

Finally, as I was sitting there, my wife Nancy warned me it was nearly seven and we'd better be leaving. As I hurried about in a last minute check of all the needed materials. I thought of the happy holiday times when Mom and Dad were alive and the whole family was together.

+ IT's always been a pet belief of mine that sometimes you can know that a person you haven't seen for a long time is coming to see you, because out of a clear blue sky you start thinking about him. And sure enough, there he is, knocking at your door. This night, however, as my thoughts turned to my brother Alvin, I simply couldn't believe

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There were only three children in our family. My sister Betty was the oldest and Alvin was the youngest. I guess you could call Alvin a kind of black sheep. Dad always had great hopes for Al. He was quick to learn, had an intriguing personality and was handsome besides. Dad and Mother just knew he would be the preacher in the family. But disappointment blighted their last years, as Alvin only laughed at their faith and grew farther from Christianity.

On Al's eighteenth birthday he left home and began to wedge his way into the neophyte television industry in Los Angeles. All poor Dad ever got from him was an occasional note, bragging that he was moving up to a higher paying position and generally implying that he was the only intelligent one of the family. because he had left our country town and was really "going places."

When heart trouble finally overtook



at a Christmas Program

Dad, he lived only a few hours, and he died thanking God for his salvation. But his last words were a prayer for his youngest son. Al flew back for the funeral but left as quickly as he could. It was plain that he had the same old impenetrable heart. By this time he was quite a celebrated producer.

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Soon after that, Mom was called "home" to join Dad, and Betty and I and our families were all that remained of the Andersons in our little town.

+ WE had bundled up the kids in their winter clothes and were starting out the front door when a taxi stopped by our gate and a man jumped out. Dark as it was, I couldn't mistake that rolling, self-important stride. It was Alvin—my hunch was right. He strode up to the front porch and stood right under the porch light. His engaging grin was the same as ever, and his well-tailored clothes testified financial success.

He threw his suitcases down. "Hi, Mossback! Hi, Nancy! How are you doing?"

For a moment we could only look.

"What's the matter? Aren't you glad to see me? You know what the song says: 'I'll be home for Christmas!' Well, here I am!"

"Look, Al," I said, "you know we're glad to see you. But we're just a little surprised. Don't you have a big Christmas production tonight? I saw the papers . . ."

"Oh, that! I got out of it."

Then I remembered we were due at the church soon. "Listen, Alvin," I said, "you go on in the house and wait for us. The Christmas program is tonight—you know, the one Dad used to have."

"Now, Joe, you wouldn't want to leave me here at home all by myself, would you?" There was amusement in his green eyes. "I want to see the country folks go through their religious routine again." I felt the blood rising in my face. "Listen, you. if you're going there to laugh, I know you're gonna stay here!"

He held up a deprecatory hand. Somehow he seemed sincere. "I'm sorry, Joe. I was just kidding. You can trust me. Honest!" He put his suitcases inside the house and closed the door. "Come on, let's go."

Suddenly it dawned on me with full force that this man was a television producer. He was used to perfection. And here he was, coming to see our program. I was acutely conscious that the rehearsals hadn't had nearly enough time, and there wasn't a doubt in my mind that Alvin would find the whole thing hilariously funny.

"Listen," I mumbled, "you better stay. It'll be a long program and you're tired. You probably wouldn't like it anyway," I finished miserably.

With just a hint of a smirk, he put his [Continued on page 34]





SIGN





THE



TWO

SONS

By Ray C. Stedman

HE seventh chapter of Isaiah, with its great prophecy of a virgin birth, has long been a storm center of controversy. Theological storms, like the howling "ladies" who annually batter the east coast of this continent, follow a pattern of sudden birth, rapidly increasing fury, far-flung destruction and a certain passing, leaving a trail of debris and confusion behind. What might be called "Hurricane Virgin" was created fairly clear. largely by the turbulence centering in the Revised Standard Version of the Old Testament and the now famous translation "young woman" instead of the familiar "virgin" of the King James. At the height of a storm, there is little time or inclination for carefully investigating the reasons why it has arisen. Perhaps now

that the tempest has spent its fury, it may be possible to settle calmly the issues involved.

→ The roots of this passage lie deep within chapter 6 of Isaiah and the parallel historical accounts in II Kings 16 and II Chronicles 28. To these we must go to unravel the admittedly difficult passage of Isaiah 7. The historical background is fairly clear.

We learn from II Chronicles that the Syro-Ephraimitish war against Judah had begun in the closing days of Jotham's reign. The war was still in progress when King Ahaz ascended the throne of Judah at the age of twenty. It is evident also, from the Chronicles account, that the invasion of Judah by the two allied

kings of Syria and Israel had been highly successful. All the land had been overcome except Jerusalem itself.

At this point, young King Ahaz, trembling in terror, took the vessels of silver and gold from the temple and sent them to Tiglath-Pileser, king of Assyria, to hire him to march against Syria and Israel. It is here that Isaiah's introductory verse in chapter 7 brings us.

Without this historical background, one would never realize that at least sixteen or more years lie between Isaiah 6 and 7. Chronologically, the whole reign of Jotham comes in between. But in the prophetic text they are brought together in closest proximity—and for good reason. In chapter 6 Isaiah is seen prostrating himself before the awful majesty of

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an enthroned Jehovah, surrounded by burning spirits at worship. Here the prophet is cleansed and commissioned to go to Israel with a strange message. He is to make the heart of the people fat, to make their ears heavy and to shut their eyes, that they may neither see nor hear what is divinely said. This strange command he is seen fulfilling in chapter 7; hence the cryptic and enigmatical statements which appear.

Further, chapter 6 closes with a reference to a believing remnant which shall return to the land and constitute the life of the land in the days to come. Cryptically, this returning remnant appears again in chapter 7 in the name of Isaiah's son, Shear-jashub [a-remnant-shall-return] who, as we shall see, occupies a far more important place in the chapter than is commonly supposed. Now, with this important background in mind, let us turn to the passage itself.

From the divine standpoint, the coalition between Israel and Syria was doomed to failure. Jehovah could never bless a union of His chosen ones—even though they were apostate—with a pagan nation. But before the inevitable calamity would befall them, God purposed to use the illicit union to punish Judah and its king, Ahaz, for their idolatrous ways. For it is written of him, "he did not that which was right in the sight of the Lord his God, like David his father."

When news of Israel's league with Syria reached the ears of Ahaz, Isaiah tells us he was bowed down by it as the trees are bowed before the wind. It is highly significant, however, that Ahaz is not referred to individually, but by the title, "the house of David." In the epigrammatic style of this passage, this is most important, for it indicates and explains the purpose of God's message of encouragement to Ahaz which follows.

Ahaz himself is a contemptible, sniveling coward, but because of Jehovah's promises to David and his seed, divine intervention is granted. It has often proved true in history that a head of state may be quite unworthy of respect as as individual, but in view of his office he must be treated with courtesy and regard. A President of the United States may demean himself in the eyes of many, but for the sake of his office, he is to be treated with respect.

→ We come now to a most remarkable order. The prophet is commanded by Jehovah to go to meet Ahaz, and to take with him his young son, Shear-jashub. As we learn clearly in 8:18 (and have already been given reason to suspect from chapter 6), the very names of the prophet and his sons are for signs. Thus encouraged, we would do well to look beneath the mere surface of things for the true significance of this strange command. [Continued on page 71]



H. Armstrong Roberts photo

God Gave His Son

HELEN FRAZEE-BOWER

God gave His Son—and we must give Him too;
Though carols sound from every crowded store,
Though chimes ring out along the avenue
And every heart seems lighter, there is more:
This is not Christmas that we hear and feel,
This sudden glow that comes to everyone—
The season can be only vital, real,
Because God loved—and gave His only Son.

God loved—and we must love the troubled throng, Look deep within their hearts and see their need Of something more than atmosphere, than song; Of something larger, even, than a creed. This is the task that Christians have to do: God gave His Son—and we must give Him too.

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HE'LL SPENDO

BY JUNE OULUND

SOMEONE has said that the birth of the Lord Jesus Christ is the world's best known fact. Certainly it ought to be Vet even in our own United

to be. Yet, even in our own United States, many have never heard the real gospel story.

That is why on Christmas Day a neat white car with a small gold cross will make its way to two large penal institutions, carrying a one-armed giant of a man with a heart big enough to match his body.

Once inside those thick walls and barred windows, this man will spend the day telling men of One who can give them the kind of new life they so desperately need. And again this Christmas, perhaps, Chaplain Louis King will be rewarded with an experience like the one last year, in which one of Bridewell prison's inmates was restored to society and to a responsible place in a southern church.

Chaplain King was in the prison dining hall last Christmas when a middleaged prisoner hailed him.

"Got a present for me?" he asked.

"Sure have," replied the big husky man with the voice to match.

"This?" the prisoner queried taking his package.

"This—and something more. I have a gift for you that is sweeter than all the candy in the world."

The man looked puzzled. "What's that?"

"The name of Jesus."

Sitting down, the candy giver told the prisoner what this Christmas could mean to him.

As the Chaplain finished, tears were trickling down the weary face that was marked by years of dope addiction. This was the Christmas gift he needed.

Thus "Praise the Lord!" King, chaplain at Chicago House of Correction (Bridewell) and Cook County Jall, Chicago, knew the joy of another soul redeemed from hell.

Was the prisoner sincere? Yes! Chaplain Louis King hears from him now and then. He is a faithful Christian and a deacon in a Louisville, Ky., Baptist church.

For many prisoners the way is harder. There's the man who, since 1948, has not spent more than three months at a time "outside." His one answer to all entreaties to receive Christ is: "Too late! Too late!"

"Many feel this way," King says. "I tell them, 'If you honestly believe it's too late, it isn't!' Jesus won't reject you if you really want Him.

"But why?" asks Chaplain King, "why—two thousand years after the birth of the Babe in Bethlehem, in our so-called Christian country—why do these men have to wait till they come here before hearing of the love of Christ and His power to save?"

"And why," ask the inmates, "do Christians who know these things wait until we get into trouble before they discover that we need Jesus?"

A frequent violator once remarked, "The only time I ever hear about Jesus Christ is when I come back to Bridewell."

+ BECAUSE of the grace of God and the faithfulness of Chaplain King, a term in Bridewell, the Chicago House of Correction (which has an annual turnover of 25,000) or in the Cook County Jail has meant for many a new and wonderful life. Most of them hear the gospel after having committed a crime, but not all.

For example, there was the penniless old man who had been found wrapped in newspapers sleeping in a doorway. He was eighty-two years old. Not having money to pay the \$25 fine, he was brought in on a vagrancy charge. Then because of his condition he was taken to the prison hospital. Here Chaplain King found him.

The man's story was tragic. His son, a successful heart specialist in another city, had given him \$5.00, and put him on a bus for Chicago. The old man had

"embarrassed them before their friends."

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As the conversation progressed, King learned that he had been a heart specialist, years before, in Vienna. Desolation seeped into the weakened voice as he told of the many delicate heart surgeries he had performed. Now he was without home or friends.

Not wanting to let such an opportunity go by, King inquired of him: "Sir, may I tell you about a heart specialist I know personally? One who never had to cut into the heart cavity, never caused any man to shed a drop of blood, or to suffer, but, not only gave man relief but a new heart and a new life?"

The chaplain could feel the trembling of the old man's hand under his as he spoke.

"Young man," he said, "tell me, who is this heart specialist?"

is this heart specialist?"

"Jesus Christ, the Great Physician."

The elderly doctor, quite moved, quavered, "For forty-six years I have not heard the name of Jesus. Yes, I must know Him."

King made a long-distance call to the son immediately, informing him of his father's whereabouts. At first the son refused to take any responsibility for his father. It took King's subtle reminder that "the public would be rather displeased to hear that an elderly man, once a skilled and respected physician, was thrown out by his only son because he was in the way."

Within forty-eight hours his son was at Bridewell. Just before he was released from the prison, the old doctor pulled a small package from his coat pocket.

"I want you to have this," he said.
"Now that I have met the greatest heart
specialist I won't need this."

It was an old wooden stethoscope which the doctor had used in his practice in Vienna, as his father had before him—a precious reminder of many years of service.

+ CHAPLAIN King knows from his own experience the depths to which a man

DCHRISTMAS IN JAIL

can sink when he is without Christ. Born almost fifty years ago into an orthodox Jewish home he grew up thoroughly indoctrinated in Judaism.

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A severe bout with polio in childhood left him paralyzed, his right arm useless. He wasn't the six foot-two inch, 350 pound man he is today. The scale barely registered ninety when he was sixteen. He completed his elementary and high school education (as he puts it) "with my pencil held between my teeth."

Writing and music were his main interests when he entered Columbia University to major in journalism. At his family's urging Louis also took up religious study at the seminary.

"Who is God? How will I know the Messiah when He comes?" These questions nagged at the young man continually. When they could not be answered to his satisfaction, doubt sifted through to jar the beliefs he had been taught. He left the seminary intending to forget all about religion.

While still at Columbia, Louis began music study at Juilliard School of Music. He became quite adept at the trumpet and drums in spite of his missing right arm. "I'm still the best one-armed drummer in the country," he says with a chuckle.

In 1929 he struck out in the entertainment field, organized a band and made a name for himself in the night spots of the era. Financially he was rich. Spiritually he was bankrupt. It still disturbs him to remember that not once in all those years did anyone ever talk to him of Christ or so much as hand him a tract. His question, "Who is God?" still remained unanswered.

It was inevitable, perhaps, that drink began to rule him. By 1940 it had so ensnared his life that he was blackballed in the theatrical world as "a disgrace to the profession by his wild conduct."

A friend of King's, not a Christian, remarked one day in 1944, "I know a Baptist preacher who's a pretty good guy. Why don't you go over and see him?"

December, 1959



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"Don't talk to me about religion!" King shouted. "I've had so much religion it's popping out of my ears."

The friend shrugged, "What have you got to lose? You want to die anyway, don't you?"

"You're right. What have I got to lose? I'll talk to your preacher."

"That minister," King relates, "must have been very 'leery' of dealing with a Jew. First he tried the Old Testament. It was the same old stuff I'd heard before. Next he tried to win my confidence with jokes and stories. Then one day he came and, without any preliminaries, read to me from the New Testament the blessed message of John 3:16. This was it!"

Now life had meaning. Now to find out what God wanted Louis King to do. He prayed and waited and prayed some more.

→ IN 1946 King was working in Chicago. Feeling his need to know the Bible, he enrolled in Evening School at Moody Bible Institute. He continued his study there until God opened the doors of Bridewell and he became a prison chaplain under the sponsorship of the National Association of Evangelicals.

That was eleven years ago. Last year God made it possible for him to begin witnessing in the Cook County Jail next door. It is not easy to gain admittance to penal institutions to do "free-lance" personal work. Chaplains and Christian workers must have the backing of a religious organization.

Today Chaplain King feels that he has one of the choice pastorates of the country. Usually he talks with forty to sixty men a day, most of whom are without Christ. Counseling, witnessing, teaching Bible classes, supervising a prison paper, directing a prison band, taking speaking engagements on Sundays and in the evenings, his days are packed to the brim. But every minute is filled with satisfaction.

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"It's a joy to be able to weep with them, as well as eat with them," he says, "I spend many hours a day with the unloved and unlovely."

→ Who are these outcasts who end up in the cells of the thousands of penal institutions of the United States? They are the rich, the poor, the neglected, the pampered—and some ordained ministers and former Sunday school teachers who fed their carnal interests to the neglect of the Word. They are the young people Christians didn't have time to witness to.

"The greatest crime committed," the chaplain states, "is that they have to become criminals before they learn that Christ is the true meaning of Christmas."

The young and not-so-young are fed on TV gore and glitter and crude reading material, cheaply bought and easily obtained, provided by godless businesses intent only on fattening their bankrolls. Their heroes are "big-dealers" with a fine line and plenty of show.

"Murder, hate and sex exploited through the medium of television and movies is far more dangerous to the youth of America than the atomic bomb. These things cause them to have fever of the mind, tuberculosis of the heart and cancer of the soul."

When King made this statement on

STAR OF FAITH

CORDELIA SPITZER

Over a sorrowing world one night,
Angels sang of a Saviour given,
And a star shone down with more radiant
light

Than any yet seen in heaven.

But only the shepherds heard the song.

It was lost in the noisy din

That rose from the clamoring, hurried throng

Of the town, and the crowded inn.

And only the wise men saw the beam—
The light of a star foretold—
Bethlehem's star! Its steady gleam
Brighter than gems or gold.

Lift up your eyes; faith's star still glows!

And faith's song, sweet and clear,
Lives in the trusting hearts of those

To whom the Christ is dear.



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It comes again and again . . . to bless and encourage your friends . . .



-but not this one!.

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YOUR GIFTS THIS YEAR GIVE YOU

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television panel discussion he was taken to task by certain ones in the

Chaplain King, like others in responsible places in our law enforcement and penal system, is convinced that matters are becoming worse. Quoting from a recent FBI Law Enforcement Bulletin, King says that in 1952, 477,000 juveniles in the 10-17 age bracket were arrested. Since then, the rate of arrest for the same age group has skyrocketed 55%. By 1962 it is expected that one million such arrests will be made!

There are three times as many barmaids as there are college girls. Far more young men sit behind prison bars than are in the United States Armed Forces.

Why? Because when they have slipped through the fingers of their parents and the church, the jail gets them.

Chaplain King and other faithful workers who labor with the products of Christian neglect must deal with bitterness, greed and hopelessness. The job would be easier if Christians had not shirked their responsibility in reaching the lawbreaker before he broke the law.

Most of the inmates are not openly antagonistic, some are not interested, others are desperately interested. But all of them know they have "missed" something.

A stock phrase is. "I've tried every- is forced to take over. thing else. I guess it won't hurt to try God "

King has an answer to this too. "Give up trying. You don't have to try God, just trust Jesus. God's gift is eternal life through Jesus Christ. This you cannot throw away or lose as you would the tinsel and fancy wrappings of the world's gifts. Praise the Lord!"

SHERIFF Frank G. Sain and Warden Jack R. Johnson endorse the Chaplain's ministry. They know that spiritual guidance is the most important factor in restoring prisoners to a purposeful and, when possible, a normal life.

Experience bears this out. Men are finding Christ and winning the hard fight back to acceptance in society. During the past eleven years, Chaplain King himself has had thirty-eight prisoners released under his supervision.

"Not one has failed me yet," the Chaplain declares with a smile.

In Chaplain King's thinking nearly every prisoner who enters the institutions he serves represents a tragic failure on the part of Christians. "Almost always," he says, "a man or a boy's life could have been touched by a Christiana friend, neighbor, fellow worker, Sunday school teacher or pastor." But no one reaches out a hand to help, and the law have reached.

What, exactly, are Christians supposed to do. King asks. Christ said. "Go ye into all the world and preach the gospel." The world begins right at home.

Take a good look at the young people in your neighborhood, he says, the kids your youngsters pal around with. Include your own children in your survey. Do these young folks know you are a Christian? If they do, are you the ambassador God can count on to win them?

The belligerent youngster in your youth club, the impudent girl in your Sunday school class, the meanest kid in the block, the dirtiest, the foul-mouthed, the hardest to love-these are the ones most desperately in need of spiritual

So Christmas Day, 1959, and through the coming year, God willing, Chaplain King will make his rounds. And because the power of the gospel is not limited and God is gracious, men will be saved and restored to usefulness. But as he works, often with tears in his eyes and always with a burden on his heart. Chaplain King will be praying this prayer: that this year, Christians, who have so much to give, will also be on the job, working so that in the Christmases to come, he will not find in his parish of broken lives those whom they could END

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By John F. Walvoord

RUSSIA AND THE MIDDLE EAST IN PROPHECY

he has some pretty sober thoughts. There probably has not been a generation for many millenniums that had less hope for the future than this present generation. It does not take any peculiar insight into Scripture, any unusual Christian faith or any great knowledge of world affairs to realize that the world today is facing an unparalleled situation.

Let us quickly survey that situation. We have increased, beyond comprehension, the destructive power of our military weapons. The experts tell us that sooner or later we are headed into another world war—a total war—and the two countries to suffer most will be Russia and the United States. They tell us that, in spite of all we can do, we can fully expect most of our great cities and a great portion of our population to be destroyed. The toll of human misery and heartache is beyond our power to visualize.

This is the picture the world paints. But you and I, as we look at the Scriptures, believe we have the only Book in the world that accurately predicts the future. The Word of God reveals an outline of future events, that provides a tremendous encouragement for the believer. This outline spreads a message of hope across the future for those who put their

trust in Christ. This is not wishful thinking, but a sure hope based upon the infallible Word of God.

What is that hope? For the Christian it is the imminent return of Christ. We believe that event could occur today. It's an event which is not dated in the Word of God, but it will bring to a close this present age of grace. When that event occurs, the dead in Christ, Christians who have died, will be raised from the dead. Living Christians will be translated and their present bodies exchanged for an immortal body suited for heaven. Both the resurrected and translated saints will meet the Lord Jesus Christ in the air and be taken by our Lord back to heaven.

The Church in heaven with the Lord will then appear before the judgment seat of Christ and be joined to Christ in a union that is compared to the marriage union. Meanwhile, a dramatic sequence of events will unfold on earth. In this sequence, Russia and the Middle East will play a major part. Let's look at those events which lead up to the role taken by Russia and the Middle East in the fulfillment of prophecy.

+ First will be the formation of an empire or confederacy of states in and around the Mediterranean, constituting a revival of the ancient Roman Empire.

As soon as this is formed, a new person will emerge. He will rise to a place of power over all the various governments that form a part of the Roman Empire.

Apparently, the United States, Great Britain, France and much of Europe will be included in this confederacy of nations. There is no specific word in the Bible stating this conclusion, but it is a reasonable conclusion based on the extent of the ancient Roman Empire which included Great Britain, France and Southern Europe. The United States, originally a colony of Great Britain and racially related to Europe, would naturally be grouped with Europe rather than with Russia, the Orient of Africa.

When this man rises to a place of supreme power, he will enter into a covenant with the nation of Israel, promising them protection from their enemies. This covenant, mentioned in Daniel 9:27, will run for seven years, the last "week" or seven years of Daniel's prophecy. Scripture portrays various events that will take place immediately after this covenant. The most important event will be the breaking of this covenant after three-and-one-half years. Israel will be persecuted rather than protected. Then will come to pass what our Lord called the "great tribulation." This will continue for another three-and-one-half years.

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International tensions turn the eyes of the Christian

to the only accurate forecast of events—the Bible

thirds of the people of Israel in the land of Palestine will be killed and one-third will escape (Zech. 13:8). Toward the end of the tribulation period, there will be a time of terrible, outpoured judgments on the world, destroying the majority of earth's population.

The climax will come when Christ comes back from heaven, accompanied by the saints, the Church, to set up His kingdom in the world for 1,000 years. All the wicked will be put to death, and a righteous government will be established. At the end of this 1,000 years of His earthly kingdom, the present earth and heavens will be destroyed and the eternal state set up. A new heaven and a new earth will be created, and the heavenly city Jerusalem will descend to the new earth and be the dwelling place of the saints throughout the ages to come.

Of particular interest to us is the question of Russia, the Middle East and the present world situation in the light of this future sequence of events. As we examine the present world scene, certain things are evident. One of these is that the Middle East is the focal point for trouble in the world. Why? Because here is the little nation of Israel, some two million people, nestled among fifty million enemies who hate them and would like to push them into the Mediterranean.

But Israel is well-armed. She also has great friends, among them the United States, and to this hour has been able to maintain her independence. But the Middle East is the most coveted location in the world. The real stake for World War III is not the United States or Russia. The real stake is the Middle East, for the nation that controls the Middle East will control the world.

In the Middle East are the greatest military resources ever imagined, among them a tremendous reservoir of oil which Russia desperately needs both for peace and war purposes. Here is great mineral wealth, and here is the control of commerce between Europe, Africa and Asia. Here is the Suez Canal, so vital to the economic life of many countries.

We're facing a world situation where the Middle East is in the limelight, and Russia, to the north of the Middle East, is threatening. We are told by men who have no regard for the Bible that the next world war will be prefaced by Russia moving down into the Middle East. Some experts say this is coming soon; we don't really know how soon.

Now notice something. The Middle
East is in the center of the picture,
exactly as prophecy has it. In the heart

East is in the center of the picture, exactly as prophecy has it. In the heart of the Middle East is Israel, and Israel is always in the center of God's prophetic program. Another thing which has not always been true is that Russia, to the north, is a tremendous military force.

The only thing in the world that holds Russia back today is her fear of our power of retaliation. How long it's going to stop them is anybody's guess; nobody knows. But the history of the world has demonstrated that, sooner or later, such a test of strength emerges into war. There has not been an armament race yet that didn't end in war, and what we see in the world today, humanly speaking, leads to that same conclusion.

→ Does the Word of God have anything to say about it? The word "Russia" never occurs in the Bible, nor does the term "United States." But in Ezekiel 38 and 39, we have a word from God concerning a future invasion of the Middle East by a great army to the north of Palestine.

Notice in the opening verses of this chapter that the prophecy is addressed to "Gog, the land of Magog, the chief prince of Meshech and Tubal." Here God declares Himself against Gog, the prince or the ruler, and Magog, the land, and declares that He is going to bring them down as an armed force from the north upon the land of Palestine and deal with them in divine judgment.

Study the various nations mentioned here: Persia, Ethiopia, Libya, Gomer, Togarmah, etc. All these fit into the prophetic picture as allies of this invasion. We are also told that this alliance will be from the north country. Notice that Ezekiel 38:6 speaks of the house of Togarmah of the north quarters. We recognize that this could refer only to one nation-Russia. Ezekiel speaks of Togarmah in these words: "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army" (38:15)

We know that Russia is the only nation in the world using horses for military offense—cavalry as we call them. We do not use them anymore in the United States. But in that future day, under the peculiar circumstances in which they operate, they are pictured

as coming down with primitive weapons—possibly because of a previous disarmament measure—and as they come down upon Israel, God's judgment falls on them. From verse 20 on is pictured a judgment so great that the mountains are thrown down, the steep places fall and every wall falls to the ground.

God declares. "I will call for a sword against him throughout all my mountains . . . every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself and sanctify myself; and I will be known in the eyes of many nations and they shall know that I am the Lord."

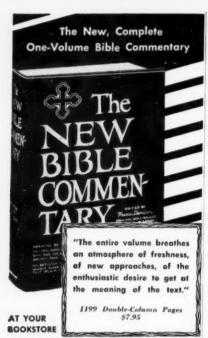
Chapter 39 goes on to picture much the same scene: the complete destruction of this army, details about their weapons of wood and their burials taking many months. This tremendous host is completely destroyed.

This is a picture of a Russian army coming upon the Middle East, and the natural question is. "When is this going to occur?" Bible expositors do not all agree as to when this is going to take place, but we have a few indications in the passage.

Ezekiel 38:10 tells us: "Thus saith the Lord God; It shall also come to pass that at the same time shall things come into thy mind, and thou shalt think an evil thought: And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates."

The time of this invasion, we see, is a time when Israel is living in villages without walls. That is precisely its present situation. They no longer trust in walls as a defense against a military invasion. It also says that at that time Israel shall be at rest. Now, Israel is not at rest today. It would seem to me that if Russia should decide to invade the Middle East tomorrow, it would not fulfill this prophecy. The time when this prophecy takes place is a time when Israel is at rest.

Examine the prophecies concerning Israel. There are only two periods in prophecy in which Israel is at rest. One of these, of course, is the time of the millennium, the 1,000-year reign of



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COX SONS & VINING, Inc. 131 East 23rd Street, New York 10, N.Y. Christ. Some have suggested that this invasion is going to take place in the millennium, but we are specifically told that in the millennium there will be no wars. "They will beat their swords into ploughshares and their spears into pruninghooks. Nations shall not learn war any more." Isaiah tells us.

This rules out the millennium as a possibility. But what other time is there for Israel to be at peace? In the outline of future events we have listed, note that Israel comes under an arrangement by which they are protected from their enemies under a seven year covenant.

During the first half of that time, Israel will rest securely at peace, supposedly kept by Gentile protectors. During the last part of the seven years Israel is not at rest but being persecuted. So the invasion could occur in the first three and one-half years.

Many Bible expositors have come to this conclusion: The invasion of Russia, this army from the uttermost parts of the north, coming down upon the Middle East, is going to take place toward the close of that first three-and-one-half year period, during the time in which Israel is under divine protection.

Notice another thing. Ezekiel 38:12 tells us why this invasion takes place. "To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and against the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

+ Now we understand that Israel has gone back to the Promised Land, mostly during the last fifteen years. This is the greatest movement of Israel back to their ancient land that has taken place since the time Moses took the children of Israel from Egypt. That is an amazing thing, and it has happened in our lifetime. Almost two million Israelites have gone back to their ancient home.

We also understand, as we study the Middle East, that Israel is the key to the picture there, and the nation that conquers Israel, as well as her neighbors, is in a position to control the great wealth of that area. We have a situation shaping up that will lead precisely to the scene described in Ezekiel.

If we understand these prophecies correctly, there are certain conclusions we can safely draw. First, it seems clear from this picture that Russia is headed for a tremendous military defeat. It is certain that Russia as a nation will never conquer the world militarily as far as Scripture is concerned. Russia, out of the way, will, of course, be of great international significance and will change the whole movement of international affairs. We can imagine today that if suddenly something should happen and

in one stroke reduce the military power of Russia to zero, it would make a marked difference in everything pertaining to the world outlook. But that is what's going to happen in that future day.

+ So we come to this conclusion, based on Scripture, that Russia, instead of being a nation that will dominate the world, will be a nation that will fall from its present place of power under the divine judgment of God and will be reduced to a status of little significance in international affairs. Along with this it seems that the widespread fear of Russia conquering the world does not seem to be in the foreview of prophecy. In our understanding of prophecy, the rapture of the Church comes first.

Today we see precisely this setup: Russia about to move on the Middle

The Word of God abideth forever; whether it. is the word of promise or the word of penalty, God's Word abideth.—Bishop J. Taylor Smith, London.

East; Israel in its place, regathered; the wealth, the spoil of the nations there; the need for possessing the Middle East perfectly obvious to Russia; and the only thing deterring her the fear of our own military might. The inevitable conclusion then is that the rapture must be very, very near.

While you and I cannot predict events, we certainly can face the fact that the Lord could come tonight. The whole stage of the world is set up for such an event in a way that it never has been before. If this is true, it makes all the more urgent the question of your personal relationship to the Lord Jesus Christ. Certainly, if the rapture is imminent, it is all the more necessary to face the fact that now is the time to receive Jesus Christ as personal Saviour. Tomorrow may be too late. The Church may be gone, and your loved ones in Christ may be gone, leaving you behind. Now is the time for Christians to face the task of evangelism, prayer, devotion and service. All of these are pressed upon us urgently by our present world situa-

All these things point to one conclusion—the coming of the Lord could be very near. Prophecy articles are not intended simply to instruct. They are intended to warn, to alert, to urge the people of God to be ready for the tremendous event that is ahead: the coming of our blessed Lord. I trust this is your hope, just as it is mine, that when Christ comes He will receive us unto Himself.

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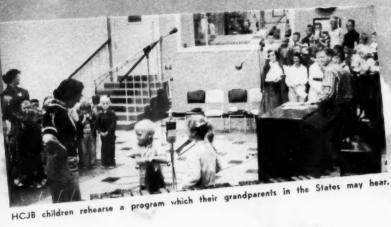
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Scene from visitors' gallery during broad-cast. Photos by George Pools

By Marjorie Larson

one of the world's most powerful privately-owned transmitters beams the gospel around the world



FTT

A few miles from the equator, in Quito, Ecuador,

station in Ecuador," the government official told the man before him. "Try some other country, but get as far away from the equator as you can."

It was July, 1931, and Clarence W. Jones was interested in gospel broadcasting. He had tried several countries, but Ecuador was the only one which would open its doors.

Disregarding the government man's advice, Jones landed in Ecuador two months later. A United States manufacturer, who had engineers doing radio research in Ecuador, told him on his arrival, "Stay away from the mountains!" Because of the large amount of mineral ore deposits in the mountains, engineers expected any radio signal transmitted from such a point to be lost or seriously weakened by ground absorption.

Still. God said. "Go up to the top of the mountain!" Missionary Jones and his co-laborer Reuben Larson had no doubt about that. As they waited upon the Lord, the conviction deepened that, for His own best reasons, God was directing them to the mountainous, equatorial city of Quito, Ecuador. There was noth-. ing to do but obey the Spirit's call.

God makes no mistakes. Missionary radio station HCJB has proved this in its 27 years of broadcasting in the Andes Mountains. All along the way there have been testings, but for every obstacle there has been an answer.

"Say, you must have had a smart bunch of technicians when you started out, to go way up on top of those mountains!" said a radio engineer some years later. "You have almost ten thousand feet of natural antenna to start with!"

'Furthermore," another radio man added, "we've found that one of the finest places in the world to broadcast a radio signal north and south is at the

DEFINITELY would not put up a radio line of the equator." Had non-technically Every transfer meant potential damage minded Jones and Larson permitted that first obstacle to hinder them, perhaps there would be no radio missionary station in Quito today.

> + Today, the Voice of the Andes, as HCJB is termed, has a combined transmitter power of 93,500 watts, a broadcast schedule around the clock, a nine language format and 140 missionaries on the field, plus an equal number of national employees. Approximately 28,600 programs go over the air annually.

> But in 1931 only a handful of receivers could be located in all of Ecuador, and there was not a single regular broadcasting station in the entire country. So, although broadcasting constituted an unprecedented opportunity, it also posed a staggering problem: that of building an audience.

> Friends back home said, "Supposing God does allow you to establish a missionary broadcasting station in Ecuador, who is going to listen to you?" They reasoned, "It's like putting up gasoline stations in a country where there are no automobiles!"

> But not everyone was pessimistic. Hundreds stood behind the pioneer project with their gifts and prayers. In July, a 250-watt transmitter was displayed on the platform of the Chicago Gospel Tabernacle where Paul Rader conducted the farewell service. On the transmitter panel were written the call letters-HCJB! HC, by international agreement, indicates an Ecuadorian station, and JB completes the slogan "Heralding Christ Jesus' Blessings," the spiritual objective of the station.

Fifteen times the boxes containing the transmitter and its parts had to be loaded from truck to train and to boat before they arrived at their destination.

to the delicate equipment, but it arrived intact except for one small dent.

Several months of testing were required. Finally the day of inauguration arrived - Christmas, 1931 - and HCJB began transmitting from a converted sheep shed. Soon the demand for radio sets was so great that the local merchants could not meet it. At first all broadcasts were in Spanish, but by 1943 HCJB was broadcasting in nine lan-

+ Through the years new and more powerful transmitters were added. In 1935, a 1,000-watt RCA transmitter was installed, making it possible for not only Ecuador but also neighboring countries to hear. Still the radio missionaries were not satisfied. Radio technology was advancing daily. More powerful transmitters, which would provide world coverage, were being designed. HCJB realized that if it had more power it would be able to preach the gospel via shortwave to all the world.

In 1939 a used 5,000-watt transmitter was offered to HCJB for \$10,000-a sum which would ordinarily purchase a transmitter of only 250 to 500 watts.

Yet, somehow, when the moment came to sign the papers, Jones found no liberty to do so. Why? He could not understand, but within a few days God revealed the

A friend fairly shouted into the telephone on a long distance call, "You shouldn't buy that old transmitter! It's a piece of junk!"

Two Christian technicians were put on the line and they repeated the same warning.

Jones replied, "You know you're taking apart all our plans. Who's going to put the pieces back together?"



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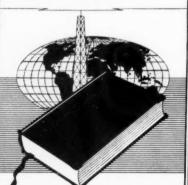
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These same men said they were willing to try. Led of the Lord, they designed and constructed for HCJB a modern transmitter with twice the power of the obsolete one Jones had almost purchased. On Easter, 1940, it was inaugurated by the president of Ecuador.

Years passed. August, 1956. Now ready for testing at HCJB was one of the world's most powerful privately-owned transmitters, a 70,000-watt voice capable of world-wide coverage. The panel door of the transmitter, designed and constructed in Ecuador, slowly swung shut and lights automatically went out. A missionary engineer lay prone on the cold cement floor to observe reactions. A switch was pulled and the big 70 kilowatt job was on the air for the first time! This project represented several years of work, prayer and sacrifice, but the potential outreach for the gospel was millions of souls.

+ AFTER more than two years of constant broadcasting on the air, the original large and costly power amplifier tubes are still going strong. Thousands of letters from around the world have been received in response to the signal of this transmitter. Later, another transmitter of 20,000 watts, designed especially to reach Colombia, Ecuador and neighboring countries, was inaugurated.

The courtesy and cooperation of the Ecuadorian authorities have been continuous. They have faithfully complied with the obligations assumed in the contract-license, permitting freedom of operation. Two basic policies have been maintained by HCJB from the beginning: never meddle in politics, and always preach a positive gospel message.

Four times as many listeners wrote to HCJB in 1958 to express their appreciation as had written three years previously. Almost overnight its outreach and effects have attained phenomenal results. Some opponents of the gospel seem to be better aware of this fact than the Christian public, and have printed powerful articles to that effect.

In Russia, today, where missionaries are not permitted to enter and where the Christian church is subdued, the radio waves from HCJB lash through the Iron Curtain. A Russian listener in Siberia wrote: "You cannot imagine what a joy it was to us here in far off Siberia, where up to the present it was forbidden to talk about God, to suddenly hear the messages and singing. Young people here during their whole life have never heard of such a thing."

The Russian language director at HCJB says: "We now have tangible proof, through hundreds of letters, that we can reach the 210 million people in Soviet Russia with the gospel."

One of the most enthusiastic listener areas of English programs includes Aus-

tralia and New Zealand, where some listeners are so convinced of the valuable ministry of HCJB that they place ads in the newspapers telling about the station. "Did you hear what was broadcast on HCJB last night?" is not an uncommon greeting among neighbors. "It is hard to believe you are so far away," listeners write.

At one time HCJB was faced with the possibility of going out of business. Some years ago a bill was introduced in the Ecuadorian Congress forbidding any foreign owned or operated newspaper or radio station to continue.

Immediately HCJB missionaries went to their knees. Days were spent in intercessory prayer, and God's promises were held fast. God answered.

An Equadorian Congressman visited a farmer friend that weekend. On Sunday he saw a group of Indians heading for the village saloon. A few minutes later he saw another group of Indians, wellmannered and sober, come up the stairs of the house where he was staying. They asked permission to listen to the radio. It amazed the Congressman that these poor, illiterate people were so interested in the radio that the enticing call of the village fiesta meant nothing to them. He was even more amazed when he listened to the broadcast which they were so eager to hear.

Seeking a reason for the changed lives of the Indians, the Congressman found that the answer came from the broadcast from HCJB. On Monday morning he told Congress what he had seen and heard. Rallying to his aid, the legislature threw out the threatening bill.

♦ WHAT kind of people listen to HCJB? The correspondence director reports that during 1958 letters were received from more than one hundred countries. Listeners included a baker, an ambassador to Moscow, an Eskimo, railway men, carpenters, missionaries, shut-ins, passengers on a bus, sailors, judges, prisoners, a maintenance crew in the Aleutian Islands, house wives, ministers, young people and entire neighborhoods.

Many persons, restrained from attending an evangelical church, cannot investigate the precepts of true Christianity. Radio waves easily pierce the black curtain of fear and superstition and make this possible.

In Barrancabereja, Colombia, a national evangelist reports that about 5,000 people listen to HCJB daily. A missionary in an area of Colombia where evangelical propagation is forbidden writes: "The ministry of HCJB has been of great blessing among our Indian believers. One family in mission territory purchased a radio, and now many of the neighbors gather in their home to hear the gospel of our Lord Jesus Christ."

More than one man aboard ship has

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I'm sure you've had the same experience -- of having a child, with that wonderful directness and simplicity of childhood, come up with something we adults just overlook.

Well, it has happened again -- and it taught me a wonderful lesson!

At the dinner table we were talking about the coming Christmas season -- and about the gifts that we should buy for grandmother and grandfather and this relative and that.

But suddenly my little nine-year-old raised her head in alarm. "Daddy," she said, "we forgot somebody -- the very most important person of all!"

At first we didn't see what she meant, and so she told us:
"We don't have <u>Jesus</u> on our list -- and He's the most important
Person in the whole family and the whole world!"

Yes, you can guess what we did. We added His Name to our Christmas list. We put it at the top.

And I hope you'll do the same. How can you give to Him on this day that celebrates His birth? By giving, in His Name, to the children of the world...to the sick and the needy...to the missionaries and Nationals who carry the message of the true meaning and purpose of Christmas.

Send your "Christmas gift to Jesus" -- your gift to missions in His Name -- to World Vision, and you will help not only our world "family" of 13,000 children, but also the more than 75 missionary agencies to whom we give emergency aid.

Remember, Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Sincerely,

Bob Pierce President

"All that we have comes from God, and we give it out of his hand."

(I CHRON. 29:14B - DUTCH PARAPHRASE)



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Christ's Birthday Party

MILDRED WILKI

The table is spread, the tree is aglow.

The guests have come through sleet and snow.

The gifts are wrapped, with bright bows tied;

Now dinner is on-but Christ is outside.

The chatter is bright, the laughter gay: "Oh, Christmas is a lovely day."
Strange, is it not, 'midst joy so blest,
That no one misses the honored Guest?

come to Christ through listening to HCJB. Others, because of sin in their lives or because of the stand they have taken against the church, are too ashamed to submit themselves to a personal contact but are willing to hear the gospel "over the air."

Believers isolated from Christian fellowship depend upon the radio for daily spiritual help. From Oklahoma City a man wrote: "I am a shut-in and have to be in a wheel chair. I am unable to attend my church, so I consider you folks down there as my church."

→ THE Voice of the Andes, like other missionary organizations, has found it necessary to evaluate its program. In doing so it has tried to answer the big questions in missionary evangelism today. Does the dollar invested bring the best possible results? Does the work warrant the effort and the expense? Is the Word of God being sown and the fruit being harvested?

Thirty-seven thousand human beings are born into the world each day, and millions already existing have not yet heard the gospel. The field director of the Voice of the Andes, Abe Van Der Puy, was thinking of this when he said, "We must reach out with greater energy in the spread of the gospel. The population of Latin America itself is increasing two and one-half times faster than the rest of the world."

The ministry of HCJB, however, is not limited to broadcasting. It also has an extensive follow-up program. Every letter received is promptly answered. A tract and program schedule are enclosed. English listeners who profess conversion are sent a Bible correspondence course.

The Bible Institute of the Air, during its ten years of existence, has sent out almost 38,000 correspondence courses throughout the world. It has more than 750 students in Spain alone. These Bible courses were originally written in Spanish and have been translated into Russian, German, French and Portuguese.

The Radio Circle is that branch which constructs and distributes radio receivers to interested nationals. The missionaries themselves consider this ministry one of the most vital. Already 3,000 sets have

been distributed throughout Ecuador. They are sold below cost, being subsidized by interested friends. The most modern of these are transistor sets and are pre-tuned to receive HCJB only.

The Radio Circle has an extensive follow-up work and makes frequent visits to the villages where sets are installed. Workers have witnessed the burning of images and the shedding of tears as souls have come to Christ. Some areas which before were unreachable because of persecution have been opened to gospel work because of the radio wedge.

The Rimmer Memorial Hospital, as an auxiliary ministry of the Voice of the Andes, opened on October 12, 1955. This was the first evangelical hospital in Ecuador. It is an impressive three-story building, fully equipped, and it ministers to more than 15,000 patients a year. It also houses a nurses training school for Ecuadorians. The Epp Memorial Hospital is located at the eastern gateway to the jungle in Shell Mera and was inaugurated May, 1958.

Under HCJB's Department of Evangelism, missionaries travel to different parts of Latin America to hold meetings and campaigns. Also, churches and child evangelism classes have been established throughout the province of Pichincha. In Pifo, an elementary grade school for national boys and girls is administered by World Missionary Fellowship, Inc., the organization sponsoring HCJB and all its activities.

The Voice of The Andes does not minimize the person-to-person contact so vital through other missionary endeavors but tries to work hand in hand with missionaries, who, realizing this, urge their people to listen to the broadcasts. It performs many services for other organizations in government relationships as well as inter-mission relationships. In the case of the martyrdom of five missionaries by the Auca Indians, HCJB was of invaluable assistance.

Today millions of souls waver on the brink of religious skepticism and doubt. They are seeking a belief that is not only rational and ethical but that also gives security and peace. Through radio many are learning that Christianity has the answer... that it alone offers the solution to man's extremities in life and his eternal destiny. Faced with the urgency of the gospel, we can turn to radio, particularly shortwave radio, accessible to millions. Radio knows few boundaries, can cross national borders without restrictions and needs no traveling facilities

To be sure, Satan will not let this warfare go uncontested. There are problems, but they have been met before. Jones and his co-laborers are convinced that there are none that can restrict, at least for very long, this work of "Heralding Christ Jesus' Blessings."

"HE has filled the hungry with GOOD THINGS"

-LUKE 1:53

• The Lord has given us a wide field of service among the Jews—as wide as the Jewish dispersion among the nations, as deep as their spiritual and physical distress. Our Saviour has appointed us to the giving of the Gospel to these multitudes, the care for the hungry, the destitute, the widows and the orphans.

● To face these people daily as we do is an experience which cannot be lightly dismissed or forgotten. The emaciated and undernourished children are a special burden upon our hearts. We have seen the mothers and fathers sick with anxiety because they cannot provide their children's needs. It makes us feel guilty that we have been favored with so much, when they have so little.

• There is an even deeper need.
We have witnessed the agony of soul of many in search of God's presence, His forgiveness and His love. Only Christ, the Bread of Life, can assuage their hunger.

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Everything Happens

arms around the kids, pulled them along and hopped in the back seat of the car with them-with Nancy and me following in their wake.

"Save your breath, Joe," he called back, "I'm going,"

+ THE trip to church usually takes about fifteen minutes. But this time it seemed like fifteen seconds. We were there long before I wanted to be. Cars were parked everywhere. People were crunching through the snow, laughing and puffing frosty breath out into the chilled air.

As usual, the auditorium was jampacked for Christmas, but now I noticed the old-fashioned aspect as Alvin would see it. There was a place reserved for me in the front row where I could oversee the program. Meanwhile, teachers would be behind the scenes with their classes, ready to give them their cues. Someone moved over and gave Alvin a seat right behind me, in the second row, where he could keep a hawkeve on the proceedings. I knew that any miscue would be multiplied a hundred-fold before he got through with it!

If you've ever been a Sunday school superintendent or a teacher, you'll understand what I mean when I say I was sweating for the program to be a good one-not only for its own sake but for Alvin's. I had been praying that it would honor Christ and help to win someone to Him. Now I prayed again as I closed my eyes: "Please, Lord, please make this program so good that it will impress Alvin."

How little I knew of the mind of God!

+ BILL Rutledge started the song service. Mrs. Bleverst was at the piano. She is our substitute pianist, and was only playing because the regular pianist was sick. I thought to myself. She's not above making a few wrong chords, but at least she has volume!

As she played a prelude of Christmas carols, Al leaned over and snickered in my ear. "Man, what talent! I wonder if I could sign her up for a few programs?" I pretended not to notice, but inside I was burning.

In my introductory talk I welcomed everybody, silently wishing that it didn't have to include my brother. Then I sat down and the performance was on.

One little beginner slid shyly out and lisped a greeting, then darted back to the protection of her teacher. The rest of the beginners were cute as buttons in their fluffy Christmas dresses and freshly-pressed suits. They giggled and looked self-consciously at the audience. It required three starts to get them off on "Away in a Manager." Even with my unmusical ear I could tell they were

[Continued from page 15] "off." all right. The folks loved it, but I

knew what Al was thinking.

The primary girls had a lovely song about the Star of Bethlehem, during which a star was to shine in the background. But when it lighted, the rest of the church lights went out, causing the kids to lose their places. It was then I got a premonition that the whole program was going to be terrible. And of course, one of the boys had to inform every one that the lights had gone out. Somebody finally got a fuse and put it in, and the girls began again-omitting the star this time.

"Terrific material for comedy," came a hilarious whisper over my shoulder.

I centered my hopes on the juniors. They were to do a piece spelling out "Merry Christmas," with each child having a letter and saying a short verse beginning with that letter. Crowd noises kept trickling out from behind the curtain, and I figured the class was lining up to get their cards. We waited and waited. Then it happened.

I should have warned them to watch Timmy Bailey. He's a red-haired little scamp that I love dearly, but he is usually full of mischief. The program called for the group to march out neatly, in formation, spelling the greeting. Unfortunately, this was not to be.

From behind the curtain came a gallop of little feet and Timmy-carrying the letter "S"-roared out like something from a jet propulsion lab. Skidding to a stop he held out his "S" with a huge grin on his freckled face. His red hair looked something like a haystack badly damaged by the wind.

Eventually the other children followed. But there had been a mix-up and the letters came out: "ERRYM CHRIST-MAS." Chunky little Freddie Thomas, as "M." had gotten misplaced. I whispered to him three times to change to the right place and finally he got the idea. In doing so, however, he turned his card upside down and now we had the message: WERRY CHRISTMAS. I could just feel Alvin's tickled reaction behind me. I was so upset I could hardly think.

At last, by the use of some violent gestures, I got Freddie to understand, and he flipped the card around. By then the audience was laughing uproariously. The kids did well with their pieces, except when it got to Timmy.

He scratched his technicolored thatch thoughtfully and confided, "I don't remember my part, but I'm glad I asked Jesus to be my Saviour, and I know He's in my heart. Even Mom says I'm a better boy and she don't have to whip me for swipin' cookies hardly ever now!"

Some folks had tears in their eyes as they chuckled.

I won't bore you with the details of

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the rest of the program. It was pretty much the same. One of the shepherds came out with a short robe and the most worldly-looking brown and white saddle shoes imaginable, complete with pink and charcoal sox. It was almost too much. By this time I was putting my whole expectation in our preacher. A fine sermon from him would impress Al as nothing else would.

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We love Pastor Dale simply because he's a real man and just "plain folks" like we are here in the country. We don't care too much for form and ritual, and Pastor Dale suits us because he loves God and likes to preach His Word.

As I say, he's informal. But never have I seen him so informal as the night Alvin was there. He put his hands in his pockets and rocked back and forth on his heels. He got so wrapped up in his message that he even leaned on the pulpit and scratched his head. His sermon-"Christ, God's Christmas Gift"was simple and strong as homespun cloth. Sitting there, I couldn't help praising God in my heart for such a wonderful Saviour. By then I had abandoned all hope of pleasing Al anyway. Yet I felt I must have failed as a superintendent, or the program would have gone off far better. Well, it would provide something for Al and his worldly Hollywood friends to laugh about.

+ None of us said much, returning to the house. I showed Al his room and helped him carry his luggage up. Then I came down to drink a cup of coffee that Nancy brought me. I needed it by that time. A moment later Al came out, minus coat and tie, and threw himself into a chair. I didn't even look at him, because I didn't want to see the amused sneer that would be playing about his lips. Instead, I walked over to the lighted Christmas tree and fiddled with one of the ornaments.

"Well, Joe, you've become quite a producer," Al said, smiling. "And with all that terrific talent, too."

I cringed inside. Nothing—absolutely nothing in the service had touched that petrified heart of his.

"Am I glad I blew this place before I got in a rut like you," he went on. "Oh, I say, Joe, aren't you going to read the Christmas story from Luke like Dad always used to do on Christmas Eve?"

If he'd said one more thing I would have blown my top. I was just on the verge. But I choked down my anger as best I could, took the Bible Nancy handed me and somehow got through the chapter, feeling all the while that my pronunciation was being criticized. Without further comment, I headed for bed.

Next day, Al was restless. He paced back and forth through the house like a caged panther. He was plainly on edge.

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The Christmas dinner was excellent, but he almost ruined it for the whole family by his sarcastic comments. I was relieved when he announced he had a reservation on the plane that evening.

But after dinner he surprised me by saying, "You know, Joe, as long as I'm in the old town, I really ought to go over and see Betty. Do she and Jack still live in the same place?"

I could only nod, dumfounded, while he put on his coat and hat and disappeared out the door.

+ IT was evening when he got back. He went upstairs to pack. When he came down, he settled in a chair by the fireplace. I tried to get a conversation going several times and made a mess of it. Finally we settled down to something like an armed truce.

But time got closer for the taxi to arrive and suddenly I felt sick. Actually, I was ashamed for my failure to reach my brother, but it was mostly for my attitude. I decided to try again.

"Al," I said apologetically, "I'm sorry our little program was 'half baked.' Really, I had hoped and prayed it would be better, just so that you'd . . ."

I got no further than this, because I heard a muffled sob. Turning, I saw him sitting with his hands over his face and his shoulders were shaking. I felt the old brother love rising and wetting my

"Al," I said, "is anything wrong?"

Just then the door bell rang, the door opened and my sister Betty walked in. She took one look at Alvin, sat down in a chair near him and didn't seem in the least surprised to see tears in his eyes. We waited for a moment.

The tears were running down his face. "Perfect!" he sobbed. And in that sob the old Al disappeared.

Then he looked up. "Do you want to know why I came here this Christmas. Joe? I wanted to get away from perfection. I wanted to see if there was anything real and imperfect left in this foul life." His voice caught, but he went on. "I'm so sick of the artificial, carefully rehearsed world of television and Hollywood. Just sick of it!"

He smiled through his tears. "I ridiculed your program, Joe. Sure. But it got me. It was pure gold. That little redhead and the kid with his letter upside down and a preacher preaching what he believes with all his heart-it was like a breath of fresh air."

He paused and looked almost humbly at me. "I was too proud to confess my feelings to you, Joe. But Betty set me right when I talked with her this after-

The taxi was honking outside, but Al gave Betty some money and asked her to tell him to go away.

He continued. "Joe, I'm not being funny this time. I'm really fed up. Do you think Christ would save me?"

"Yes. He would, Alvin. You know He would "

"But I'm the worst sinner . . . and I've scorned Him . . . and ridiculed Christi-

"Alvin," Betty said, "Paul called himself the 'chief of sinners' and God saved him and even made him an apostle."

"Show me a verse in the Bible that says I can be saved," he begged.

I grabbed the Bible Dad had given me. "Look, Al, here's John 6:37. It says: 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.' You believe that. Then look at John 3:16: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting

'That's what I wanted. Joe." He knelt beside his chair, his eyes misty as he looked upward. "Lord, tell Mom and Dad I'm coming 'home.' " Then he bowed his head and prayed the prayer of a penitent heart.

The lights of the Christmas tree seemed to sparkle more joyously. Another prodigal son had returned.

Answers to Last Month's Ouestions

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A HOLY LIFE

3, 6, 7, 8, 9, 10. True

1, 2, 4, 5. False

11. b: Only Christ could have helped Judas. To go to the unbelieving priests for help proved to be vain.

12. e: All the other answers are proper in their place, but only Christ can cleanse from sin. This blessing is for those who yield to Him.

13. b: The other Scriptures do not deal with actual personal cleansing from sin, but with other aspects of church or Christian life.

14. d: Romans 7 proves the old nature isn't eradicated. Christians need cleansing as well as unbelievers. Christ's victory over sin at Calvary can operate in our lives only as we yield to Him.

15. It should make you aware of your own sinfulness and incapacity to stand uncleansed in God's presence.

16, 18, 19. Wrong. If we are to be cleansed, it must be in the way revealed in God's Word. Naaman had to learn this lesson before he could be cleansed.

17. 20. Right.

Be sure to read over last month's lesson to clarify the items you missed.

Home Study Feature

Series 1

Lesson 4

A HOLY LIFE AND HOW TO LIVE IT

Lesson 4: The Secret of Continuing

Adapted from Messages by G. H. C. Macgregor, All Rights Reserved

To the Student

This is the fourth in a series of Bible-centered lessons, prepared for home study by the Moody Correspondence School. An examination accompanies each lesson. Personalized grading and instruction are available if desired. Each lesson presents one facet of the overall subject.

If you have followed the preceding lessons, check your answers to the questions on lesson 3 (see preceding page). Note any questions answered incorrectly, and make sure you understand what the answer should have been.

The previous lessons were designed to help you discover and deal with sin in your own life. With this in mind, check each of the following statements which is true for you.

- 1. I have allowed the Lord to search me for sin.
- 2. I have ceased depending on my own efforts to lead a holy life.
- 3. I have come, like the leper, to the Lord Jesus for cleansing.
- 4. I have acknowledged Jesus as Lord.
- 5. I have asked Him to cleanse me. \square
- 6. I believe that He has cleansed me because His Word tells me so. $\hfill\Box$
- 7. He is Lord of my life, and I am willing to allow Him to have His way in everything. $\hfill\Box$

If you are uncertain as to whether you have taken any of these steps, ask God to help you take the necessary steps before going on.

As you turn to lesson 4:

- Pray for the Holy Spirit's leading. Read the lesson carefully.
 Look up all Scripture references.
- 2. Apply the lesson to yourself. Ask yourself if your life is completely surrendered.
- 3. Using the exam on page 59 as a guide, review the lesson material.
- 4. After completing the above steps, fill in the answers to questions on the exam without referring to the chapter. Use your Bible when you are told to do so.

ome lessons about holiness have been learned, and some steps toward holiness should have been taken. Now it will be well to look back on the path by which we have come.

First, we have learned that in order to be holy there must be absolute honesty with God about our spiritual condition. Our whole life, at every moment, must gladly be thrown open to His gaze.

Next, we have seen that whenever sin is discovered it must be instantly confessed and renounced. Inasmuch as we cannot cast it out of our lives, there must be an unconditional surrender of ourselves into the hands of Christ that He may cleanse us.

We learned that cleansing is His work. This is a lesson of supreme importance, and the learning of it is the secret of holiness.

We also learned that anger, pride, uncleanness, covetousness and selfishness are not driven out of the soul by a long process of self-discipline, but by the power of the Holy Spirit through faith (Gal. 5:22, 23). The work of destroying the power of evil habits and indwelling sin is not the work of man, but the work of the omnipotent Christ. And the key to this cleansing and victory is unconditional surrender to the Lord Jesus.

I. The Act of Surrender

The surrender we speak of is an unspeakably solemn thing. It marks a crisis in one's life. When I thus surrender, I yield myself—spirit, soul and body—utterly to God. I lie like an offering on the altar, and then upon that altar the fire of God falls to burn up the evil and make me clean. After such an experience, a man is never the same.

Have you made this surrender? Will you make it now before reading further?

O Son of God, who lovest me, I will be Thine alone; And all I have, and all I am Shall henceforth be Thine own.

There are some who have made this sur-

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render, and in the moment of their consecration, a tidal wave of blessing has swept through their souls. They have been filled with a rapture and a peace that they never knew before; they have felt the dominion of evil overthrown and have had their feet placed on the neck of their spiritual adversaries

But when the first rush of emotion was over, their anxious inquiry was: Will it last? Can the peace, the joy, the consciousness of God's nearness be maintained, so that day by day and year by year I shall walk with God?

Yes, it may be permanent. It ought to be permanent, and how it may become permanent in our lives it is our business now to learn.

II. The Necessity of Surrender

In the lives of most Christians, there are times of special blessing. At the Lord's Supper, at revivals, at conventions, they mount up on wings as eagles, leaving the world with its cares and worries behind them and bask in the sunlight of God's face.

But the character of their spiritual life is fitful and its general level low. They are at one time hot, at another cold. Now they are enthusiastic, now lukewarm: now aflame with zeal for the glory of Christ and now questioning the very worth of going on in the faith.

In their life there are many victories and many successes, but when they review their past as a whole, they see disappointment and defeat. Some Christians come to think that this kind of life is inevitable, that this experience is the only kind to be looked for in this life. Yet Jesus says, "Abide in me, and I in you" (John 15:4), and makes grand promises to the soul that abides in Him (I John 3:6). Away with the thought that it is necessary for the Christian to fall into sin! As one has said, "Every act of sinning, yes, down to the sin of acts of thought, or states of thought, displeasing to God, is a contradiction to the first principles of the gospel."1

But you ask, "If this is so, why do I constantly fall before temptation?" Possibly because you have never made an entire surrender of yourself to the Lord Jesus. But if you have done this, and yet do not experience victory in daily life, it is because you have not followed your act of surrender by the proper attitude of surrender-namely, the attitude of dependence.

III. The Attitude of Surrender

If we are not only to enter, but also to walk in the holy life, the acting faith by which the Spirit of Christ has been received to cleanse us must be followed by a resting faith in which we rely on the Lord Jesus to keep us always in the

¹H. C. G. Moule, Thoughts on Christian Sanctity, p. 21.

place of victory. For the life of holiness, with its continuous victory over temptation, with its deep, permanent consciousness of God's nearness, with its abiding peace and conquering power, no single act of consecration, however deep and thorough and blessed, is sufficient, but must be followed by an attitude of neverceasing dependence, hourly and momentarily, on the Lord Jesus as our Keeper.

A. A simple trust in Christ

And this dependence must be a believing dependence. It is all-important to emphasize the place of faith here. "According to your faith be it unto you." We must expect to be kept, and expect in such a way that when we do fall before temptation, we shall be filled not only with sorrow and shame but with confusion. It is for want of this believing. God-honoring dependence that the lives of many earnest Christians are so full of failure. They commit their lives, but they cannot, like the apostle, say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him" (II Tim. 1:12).

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Test yourself on this point. You have been troubled, let us suppose, by a hot temper. For years you struggled against it in vain, but now you have been led to put your temper into the keeping of the Lord Jesus. And this morning you prayed, "Lord, keep me today." You committed yourself to Him for this matter.

The committal and the prayer were right. But how did you follow them up? During the day, instead of preserving an attitude of humble, glad reliance on the Lord Jesus, into whose hands you had put your temper, you maintained an attitude of anxious vigilance.

This very anxiety, this very fear of losing your temper. was proof that you were not resting in the Lord Jesus. Had you really been trusting Him as your Keeper, faith in His power would have brought perfect peace. It is only when we test ourselves in this way that the lurking belief in our hearts is discovered. If you would progress in the holy life, keep in mind these simple truths.

1. Christ has power to keep you. Banish forever from your mind all doubt as to the Lord's power to keep you from falling. Cease, even in the most secret chamber of your heart, to say, "Can God?" Unbelief in the power of Christ is the secret of failure of thousands. To be completely dead to self and alive to God, they regard as a beautiful but utterly unattainable ideal.

Seeker after holiness, honor the Christ of God by believing that to Him nothing is impossible. You may be hopelessly weak, with a will broken by past sin; you may be the slave of appetite, and your



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circumstances unspeakably trying; yet, whatever you are, whatever your circumstances, Jesus Christ is able to keep you from falling. Are you defeated? "He is able to save to the uttermost" (Heb. 7:25). Are you tempted? "He is able to succor" (Heb. 2:18). Are you on the point of being overthrown? "God is able to make . . . [you] stand" (Rom. 14:4).

Whatever your need may be, He can meet it. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). Surely this should suffice. Never, never again doubt the Saviour's power. "All power is given unto me in heaven and in earth" (Matt. 28:18). He is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20).

2. Christ is prepared to keep you. Banish forever from your mind all doubt about the Lord's willingness to keep you from falling. Doubt here is fatal. Yet some have dared to cherish it, saying that Jesus Christ withholds help from His people when they are in danger of falling, as a mother withholds help from a little child, suffering him to fall that he may learn to walk alone.

To make such a statement is to confuse sin with misfortune and so to condone it. It is to overlook the distinction between God's overruling events and arranging for them. Sinning cannot be a necessary experience in the formation of Christian character. It cannot be the will of God that His children should ever sin. The will of God is expressed in His commands, and He has said, "Be ye holy, for I am holy."

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Jesus Christ will allow us no compromise with sin. He came to save His people from their sins (Matt. 1:21). And shall He be found unwilling to do it? Surely not. Rather, for the accomplishment of this blessed work, He will put forth, if need be, all the resources of the Godhead.

Cease then even to say, "If thou wilt" (Matt. 8:2). The question of the Lord's willingness is forever settled.

3. Christ has promised to keep you. Commit yourself to the Lord to be kept. This is the principal direction, and everything turns on it. Without this committal, faith in Christ's power and in His willingness to keep will be of little avail. The conviction that He is able and willing to keep can no more bring us the blessings of the kept life without trust, than the conviction that He is able and willing to pardon can bring us the blessings of the pardoned life without trust.

Trust Jesus who has cleansed you to keep you clean. Trust Him never to let you backslide again. If you want the Lord Jesus to guard you from backslid-

The Christmas Story

W. A. WOOD

Seek Him not in the manger
Nor yet in the dusty street;
Bow not low at some man-made cross
In search of the pierced feet.

The manger has served its purpose, And the highway where He stood, And the old rugged cross on Calvary's hill, That was bathed in His precious blood.

But the Babe who lay in the manger
Is the Man of the dusty way;
And the Christ who hung on Calvary's hill
Is the Lord who lives today.

This is the Christmas story:
That the God who "so loved" gave;
He sent His Son to redeem the world,
And His Son from sin can save.

Remember the symbols of Christmas, The star and each precious thing; But bring the treasures of your soul To the feet of the living King.



ing and to keep the love of God aflame within your heart, you must give up relying on other helps or helpers.

B. A Sole Trust in Christ

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It is here that many earnest Christians go wrong. They have been led by the Spirit to dedicate themselves fully to the Lord. This brings a peace and joy to which they were formerly strangers.

1. Lean completely on Christ. But having thus dedicated themselves, they begin to trust to Bible reading, prayer, Christian companionship and Christian work. They keep themselves in this consecrated position. They say, "We are not consecrated Christians; therefore we must with God's help be more regular in Bible reading, more earnest in prayer, more careful in the choice of books and companions, more active in work, that we may avoid backsliding and make progress in holiness."

This resolution, so good in itself, may betray a wrong attitude of mind. It is possible for a Christian so to depend on these various religious exercises for the maintenance of his spiritual life that his eye is turned to himself, to what he is doing, to what he is feeling, instead of to the Lord Jesus. Therefore, when he finds his zeal flagging, he argues: "I must have more prayer, more Bible reading, more work." Accordingly, he plunges into them until they become a toil and a weariness and at length are possibly abandoned in despair.

Nothing, however good, however necessary in its own place, must be allowed to come between us and the Lord Jesus. Our trust must be in Him and in Him alone.

2. Learn continually of Christ. But does this mean that we are to give up Bible reading, neglect prayer and be remiss in Christian work? Certainly not! One of the first results of our entire surrender to the Lord Jesus is that our appetite for His Word is sharpened, our delight in prayer deepened and our zeal in His service increased. As consecrated Christians we read more, pray more and work more than we ever did. But we do these things with a new purpose. Instead of looking on them as direct means for advancing us in holiness, for strengthening our Christian character to resist temptation, we use them for maintaining and deepening our fellowship with the Lord Jesus. And for this purpose they are absolutely essential.

The attitude of dependence, which is the secret of continuance in holiness, can be maintained only under certain conditions. Fellowship with Jesus Christ does not maintain itself. The consciousness of God fades quickly from the mind of him who does not pray. The consciousness of God fades also from the mind of

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Many thousands of Hebrew-English, Hebrew-Spanish, Hebrew-French and Hebrew-Dutch Testaments have been distributed. Nine-tenths of the Jews in the world speak one of these four languages. There remains one more major language group of Jews to be reached with these Testaments.

It is estimated there are well over a million Portuguese speaking Jews — the great majority of them in Brazil. The door is wide open for reaching them. The only impediment is the lack of funds for this project. An initial printing of 100,000 Hebrew-Portuguese Gospels of Matthew, attractively printed, will cost approximately \$25,000. Experience with the other Bi-Lingual Testaments we have distributed gives evidence that the Lord is mightily using these in the salvation of Jews. An immediate start should be made. Will you help?

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him who does not, in the Bible, hear God speak to him, and who does not in a life of self-denying service endeavor to do the will of God. The life of faith is not passive. It is a life of blessed rest, but also of intense activity. Our fellowship with the Lord Jesus has to be jealously watched and carefully maintained.

C. A Sure Trust in Christ

1. Note how superior this kind of life is. Does anyone now ask what is the difference between the two ways of living? It is the difference between driving a turning lathe with our own muscles and linking that lathe to the mighty power of the turbine. In both cases there is effort. Without effort no result can be achieved. But the difference in the amount of effort is immense, and the difference in the result almost infinite.

Cease, then, to strive to keep yourself from falling, and commit yourself now, for the present and the future, absolutely into the hands of the Lord Jesus.

2. Note how scriptural this kind of life is. To illustrate all that has been said, we may turn to a beautiful story in Matthew 14. As we read this chapter we look out on the Sea of Galilee. The night is dark, the wind is high, and the sea tumultuous. In the midst of the waters we catch sight of a boat. In it are the disciples of the Lord Jesus. He has bidden them cross over to the other side, and they are striving to do His will. But, like many of His disciples since then, they find it hard. They are making slow progress, and work wearies them, for the waves are high, the winds contrary and Jesus is not with them. But they keep at it, thinking that no other course is open to them till the other side is reached.

Suddenly through the darkness they catch sight of a human form treading triumphantly on the stormy sea. At first they are troubled and cry out for fear, but are instantly quieted by the voice of Jesus saying. "Be of good cheer; it is I, be not afraid." To all the disciples, the sight of Jesus walking on the water was a revelation. What they had never conceived to be possible, they saw actually done.

Then one of them was filled with de-

sire to do it also. Peter answered and said to Jesus, "Lord, if it be thou, bid me come unto thee on the water." The Lord did not forbid him. He did not tell him that walking on the water was possible only to the sinless Son of man. He said to him, "Come!" And Peter leaped from the boat: "When Peter was come down out of the ship, he walked on the water, to go to Jesus" (Matt. 14:29).

3. Note how satisfying this kind of life is. Is not this story a parable as well as a miracle? Are there not thousands of God's children who are toiling in rowing over the sea of life, striving to do the Master's will, yet finding it hard and joyless? At first they do not imagine that any life but one of toiling in rowing is possible in the world. But as they study the life of the Lord Jesus, they find in Him One who walked on the water, One who could always say. "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8). They long for that peace and joy which Jesus had through all His troubled life. They say, "Lord, bid me come unto thee on the water": and Jesus says, "Come."

Think of it. He tells us that our life may be—ought to be—like His. But if we are to obey His command, if we are to live as He lived, we see what is necessary. Before Peter could walk on the water, he needed faith in Christ's power to keep him from sinking, faith in Christ's willingness to keep him from sinking. He needed also to risk his life on the word of Christ by casting himself from the boat. And this is what we need.

If we are to live the holy life, with its abiding peace, with its sacred joy, with its victorious power, our dependence for its beginning and continuance must be on Christ and Christ alone. If we are to walk on the water, we must get out of the boat. We must leap into the waves at the call of Christ.

Will you take that leap now? If you will do it, you will find the water as rock beneath you. If you will keep your eyes on the Lord Jesus, and your hand in His, no matter how troubled the sea of life may be, you may walk victoriously over it in fellowship with the Saviour, until you reach the heavenly home.

Trustee Called

Home

Word was received shortly before press time of the homegoing of Mr. Frank F. Taylor, Oak Park, Ill., chairman of the board of trustees of Moody Bible Institute. Mr. Taylor died November 4 after a short illness. A retired vice-president of a Chicago bank, he was 84 years old. Additional details concerning Mr. Taylor's life and ministry will appear in an editorial next month.

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DR. WILBUR M. SMITH



IN THE STUDY

Comparative Religions of the Mission Field

Press a volume which I think will stand as an important reference work for some years to come. Reading it would be of profit to any alert Christian and of help to all in acquiring a better understanding of the present world situation from the standpoint of Christian missions. I refer to a beautifully-printed volume of over four hundred pages, Religions in a Changing World, edited by Dr. Howard F. Vos, professor of archaeology and history at the Moody Bible Institute.

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Twelve subjects are here considered, following Dr. Vos's introductory chapter on "Worlds in Transition." nine of which are designated by religious titles and two, Japan and China, by geographical titles, with forty pages devoted to Communism. The chapters vary from sixteen to forty pages in length, and each is written by an authority, for the most part missionaries who have lived among the peoples embracing the religions here discussed: Animism, Islam, Buddhism, Hinduism, Eastern Orthodoxy, the Roman Catholic church, Protestantism, etc.

Dr. Paul C. Haagen, a missionary in India, is the only writer contributing more than one chapter-Zoroastrianism, Jainism and Sikhism, all under the general heading, "Lesser Living Religions of India." The author of the chapter on Judaism, Dr. Jacob Jocz, is, in my opinion, the leading authority today in the western world on the relationship of Christianity to Judaism.

Most of these chapters conclude with bibliographies. I would especially commend the bibliographies on Communism, Eastern Orthodoxy and on the lesser religions of India.

I do not have the knowledge necessary to pass judgment on the surveys of religions of the Far East. However, in the chapter on Islam, I wish there was more than a single clause to remind the reader that "the Koran states that Jesus was not crucified." This is one of the most New 'Testament and of historical fact to be found in the teachings of Mohammedanism. It is an indefensible position. but meeting the problem involves careful study on the part of missionaries.

The section on Communism is by Dr. Arthur F. Glasser, Home Director in North America of the China Inland Mission. Approximately two-thirds of the chapter is composed of an historical survey, with some factual pages on the lives and teachings of Karl Marx, Lenin and Stalin. There are some helpful concluding paragraphs on "Communism and Christianity" and "The Christian Approach to Communism." the latter containing one of the most penetrating statements in the entire book:

"The basic problem of this age, confronting the Bible-believing Christian, is neither Communism nor world-wide social revolution. It is the unregenerate human heart in its rebellion against God. This is an age in which this spirit of disobedience appears to be manifesting itself in an ever-increasing manner due to the gathering momentum of technological advance with its perfected techniques for expressing the essentially sensate heart of the culture of our day. Since the Christian of this generation is committed to the sole task of evangelizing the peoples of this generation, he must be aware of what men are thinking. And since they are becoming increasingly aware of Communism in its onward march he dare not be ignorant of Communism and its appeals."

The chapter closes with these sensible

"No one knows what lies ahead. What if the communist movement climaxes in the emergence of that final Antichrist? Will God lose? No, on some dark day, His trumpet will sound and His Son shall return in glory to establish true social justice and righteousness in the earth."

The survey of Eastern Orthodoxy by Mr. George Yphantis, born in Turkey and educated in Toronto and at Yale, is the finest I have seen on this subject.

There has just come from the Moody significant basic contradictions of the His outline of the various groups and divisions of the churches in Eastern Christendom will prove helpful to anyone undertaking a study of the subject.

> The chapter on the Roman Catholic Church is principally a discussion of the claim of that church to be founded by St. Peter in Rome and an examination of its three claims relative to unity, sanctity and catholicity. The quotations from Roman Catholic authors confessing the weakness of the argument for a Petrine origin came as a surprise to me. The bibliography is very inadequate. The two great Protestant volumes considering the claims of Romanism, those by David Schaff and by the late Professor George Salmon, and some of the more recent ones, e.g., by Anderson Scott, are not listed here.

> Some statements in the chapter on Protestantism, by Dr. Kenneth Kantzer, Chairman of the Division of Biblical Education and Apologetics at Wheaton College, cannot be fully supported, I think, by conditions now prevailing in Europe. For example, I would have to see some very carefully documented statistics before I could believe that the Baptist church in Russia "is growing faster than the Communist party in Russia." Also, many will question the assertion that "in Europe, the rising tide of Neo-orthodoxy has swept away the lingering traces both of nineteenthcentury Modernism and of the older orthodoxy." One must doubt the wisdom of making such a prediction as that "Neo-orthodoxy will inevitably take over leadership in the major denominations in America just as it has done previously in Europe."

The bibliography does not contain the best book written on the position of fundamentalism among the conservatives of England, "Fundamentalism" and the Word of God by Dr. James I. Packer. an outstanding conservative theologian of Great Britain. (I understand the Packer book was published after the Religions book had been prepared.) It is a classic work which evangelicals in our country would do well to read and digest.

Correspondence relative to "In the Study" should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

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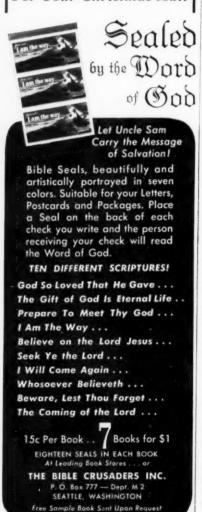
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give adequate reference to the definite drift toward Rome in the Anglican Church today.

The final paragraph of the editor's introductory chapter may well form the conclusion to this review:

"The time has come for Christians to make an agonizing re-appraisal. Communism has engulfed almost half the world's population. Nationalistic fervor has reduced the welcome formerly accorded to the missionary. Arab nationalism and Moslem solidarity have closed many a door to the Christian message. Shinto seems on the way back to power in Japan. Resurgent Buddhism rears its head in Southeast Asia. In some of the lands of the Reformation the handwriting is on the wall; a definite drift back into the Roman fold is noticeable. Scientific materialism and atheism are everywhere opposing the Christian message. Where do we go from here? Will the Gospel be able to turn the world upside down as it did in the first centuries of our era?"

As I finished reading this volume, one phrase from the New Testament came forcefully into my mind-and it has been a long time since these words have come to me as the result of reading any volume-the utterance of the apostle Paul at the time of his conversion, "Lord, what wouldst Thou have me to do?"

The Christian Graduate

One of the best magazines, written on a high level for Christian students, is The Christian Graduate, published by Inter-Varsity Fellowship of 39 Bedford Square, London W C 1. The September issue has some unusually worthwhile articles, in addition to such regular features as notes on the Tyndale Fellowship. book reviews, the I.V.F. Diary, etc. The opening article, "New Testament Interpretation of Old Testament Prophecy." by the Rev. K. F. W. Prior, Vicar of St. Paul's Church, Onslow Square, London (a very aristocratic area), deserves careful reading. A study by Mr. Douglas Johnson on "The Future of the Jewish People" is devoted for the most part to a presentation of the arguments for a literal interpretation of Old Testament prophecies by Patrick Fairbairn, published a century ago, and then the arguments against a literal interpretation, a position to which Fairbairn changed twenty-five years later. The author of the article of course follows Fairbairn's later views.

Here also is a brief but helpful article by the Principal of Tyndale Hall, Bristol, Rev. J. Stafford Wright, "An Interpretation of the Discourse on the Mount of Olives." Finally, there is an important and searching study, "The Decline of

These pages on Protestantism fail to Religion in the English Countryside," from which I should like to quote the following statements. After considering the noted change in the observance of Sunday which has taken place in Great Britain during the last fifty years, he

> "What has brought about this decline? The cinema, wireless and television cannot be mainly responsible, nor can new thought imbibed from critical literature or newspapers. In truly rural England these influences were not felt until long after the decline had started. The writer has made a practice of asking countrymen of all social classes for their opinion of the cause of the decline; and has found an almost unanimous view that it lies within the Church itself, and by 'the church' the countryman usually means the parson.

"The writer has been driven to the conclusion that the responsibility for the decline of religion in the countryside must rest upon those who have so changed the emphasis and doctrine of their religion that the country folk no longer regard it as true, nor find it relevant to their lives. It is no coincidence that the emptying of our churches followed the impact of the Oxford Movement and of the Modernist upon them.

"When a countryman goes to church he wants something to take home with him; that is, some encouragement from the Bible to help him in his Christian life in the week ahead, and to think over in the long hours alone in the fields. The lack of this biblical preaching is one of the common reasons given for not going to church. 'What's the good; you don't get anything to take home with you.' Whether we like it or not, help from the sermon is what many people come to church for.

"If this is a true picture of the countryman's religion, it is easy to see how the teaching of the Oxford Movement has shocked and alienated him. Firstly, the over-emphasis on the Church, and the importance of what happens in church on Sundays runs counter to his experience of the centrality of Christ and of what happens in his life on weekdays. He is not slow to recognize that the emphasis which he hears in church is not the emphasis which he finds in the New Testament . . .

"Critical modernistic views of the Bible gradually spread through the country, largely from the ministers trained in modernistic theological colleges; and today it is true to say that in many areas the chapel is hardly more than a social fellowship. It must not be supposed that this has happened without a struggle, for time after time the writer has heard complaints that a new minister does not believe the Bible, or does not preach from the Bible. This detru the fait pre vin tha the has ple ask thi

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parture from biblical theology, whether in church or chapel, is the second major cause of the decline.

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"It must not be assumed that, because the countrymen have largely rejected the Church, they have also rejected Christ. In many villages it is possible to find men and women with a firm faith in Christ, and yet no longer connected with church or chapel. In conversation these people affirm their faith, and their lives bear witness to it. Except in the matter of churchgoing their lives 'ring true' as Christians, and, when asked, they will give a sound reason for the faith that is in them. It is partly the presence of these people that has convinced the writer that it is not Christ that the countryman has rejected, but the contemporary church. This opinion has been confirmed by a number of people in all walks of life who have been asked the question recently: 'Do you think that the ordinary country people have rejected Christ or the Church?'

"This must surely give the key to a revival in the countryside. We must accept the fact that the Church is in many cases open to suspicion, and that an attempt to draw people to the Church, or to urge them to support the Church, may prejudice them adversely from the start. On the other hand, most countrymen have, at the least, a real reverence for God and for Jesus Christ; are impressed by what the Bible teaches, and recognize and approve of a Christian life when they see one. The writer knows of a number of cases where a ready response has been given to Bible Study groups by men and women who have had no connection with the Church. In one parish, such a group ultimately produced a converted organist and four converted Sunday School teachers in that parish, and a Sunday School superintendent and church-warden in the adjacent one."

G. Campbell Morgan Lectures, 1959

Eleven years ago the G. Campbell Morgan Memorial Lectureship was established at Westminster Chapel, London, where Dr. Morgan carried on a most fruitful ministry during two extended periods in the first half of the twentieth century. These lectures are available in pamphlet form. The latest, that for 1959, is entitled "The Word of God for Abraham and Today," by Mr. Donald J. Wiseman of the Department of Western Asiatic Antiquities in the British Museum.

Mr. Wiseman-who, I think, is not yet forty years of age-became internationally famous two years ago upon the publication of the cuneiform tablets in the British Museum recording the capture and destruction of Jerusalem by Nebuchadnezzar. An evangelical. Mr. Wiseman is often invited to speak at Bible conferences throughout Great Britain. I would



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The Christmas season is one of great importance to the children of our BETH-EL Orphanage in Haifa. The house for the "extension" already purchased but until fully paid for or equipped will not permit the admittance of more children.

Dr. Rosenberg, comforting one of our boys

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This material is free. However, contributions to the worldwide printed page evangelism of the Bible Meditation League from churches and individuals will be appreciated. Tell us how many copies of each of the four you would like to have. Address Dr. Don R. Falkenberg, M 1416 Tanager Drive, Orlando, Florida. urge my readers to secure a copy of this invaluable pamphlet immediately. Though there have been many chapters and a number of books written showing the archaeological confirmations and the historical accuracy of the patriarchal narratives, in my opinion, these twenty pages throw more light upon the crises of the life of Abraham than any other publication now available.

Mr. Wiseman's discussion of the use of the word "Hebrew," with which Abraham is identified (Gen. 14:13), the first person in Scripture so designated, is masterly; so also his paragraph on Abraham's purchase of the cave of Machpelah (Gen. 23). I would like to quote his statement on the Hebrew word translated "servants" in Genesis 14:14: "Abraham also had numerous 'servants'; the unique Hebrew word employed in Genesis xiv. 14 (hanigim) has been found elsewhere only in one of the few inscribed clay tablets yet found in Palestine at Taanach and in Egyptian texts of this same period, the late nineteenth century, when referring to the retainers of Palestine chiefs. With three hundred and eighteen of these men, counting those supplied by his fellow Amorites, Abraham successfully pursued and defeated the retreating forces of Chedorlaomer and rescued Lot and all the booty taken from Sodom and Gomorrah."

One conclusion is especially interesting: "The only archaeological framework into which the person and period of Abraham in the Negeb can be placed is the Middle Bronze Age I. In the eighteenth or seventeenth centuries B.C."

Abraham would have found neither settlements nor safety in the Negeb. He and his retinue would have been fair game for the wild Bedouin who tented in the Negeb and occupied all the grazing lands and particularly the springs, wells and water holes there between the eighteenth and eleventh centuries B.C."

(Copies of this booklet may be ordered from the Bookstore, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.)

PETITION

RUTH GIBBS ZWALL

Lord, make my heart a Bethlehem For Thee, and Thee alone, Where Thou art born to reign supreme As on a royal throne.

Lord, make my heart a Nazareth Of service truly given, A Bethany of fellowship In foretaste here of heaven.

And may the self that rears its head Become a Calvary, Until I lose my life at last To find it, Lord, in Thee. cla

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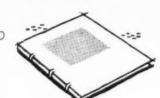
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A Service Department for Christian Workers

December • 1959

Volume 7 • Number 3



When the Young Marrieds' Class meets, a well-prepared program is very important

How to Plan a Class Meeting

By Marie M. Chapman

THAT do you do at class meeting?" The speaker was the president of the Young Marrieds' Class, and he was worried. "Preside at the regular monthly class meeting" was listed as one of his duties, but what was he to preside over?

There is no cut-and-dried answer to his problem, but many classes have found that a varied program increases enthusiasm for the meetings. This means that, at the beginning of the church year, the program committee should prepare a yearbook of events. Then they'll have time to prepare adequately for each meeting.

One idea is to expand the material being studied in the Sunday lessons. During a quarterly study on the life of Christ, the class meeting might major on customs of Bible times or homes in

Bible lands. The program committee may choose one of a number of methods of presenting the subject.

They may use a motion picture or colored slides. Someone in the class may have traveled to the Holy Land and have slides to share. Films may be available at the city or church libraries or secured by mail from Christian film companies.

Try a guest speaker who has traveled to the Holy Land or made the subject one of personal interest. Occasionally such an armchair traveler has a real backlog of interesting information.

If the topic is of a technical nature, call on a professional man or woman. A class of mothers of small children may consider health problems or emotional problems which could best be discussed by an expert. Members would feel





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Things To Do in December

- Observe UNIVERSAL BIBLE SUNDAY (December 13).
- Hold your SUNDAY SCHOOL CHRISTMAS PROGRAM (See Idea Notebook, Moody Monthly, October).

Plan for:

- WATCH NIGHT SERVICE.
- YOUTH MONTH (or week) to be held in January.
- FATHER-SON banquet in February.

well rewarded when the information is given with authority.

A class member might be assigned in advance to review a book relating to the Sunday material. Several members might bring short reviews of a number of good books on one subject. On the race question, for example, many good books are available

A panel discussion on a topic of general class interest would afford participation by several. A lively emcee would add to the success of this venture.

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A question box meeting once in awhile provides opportunity for more people to participate. Questions may be put into a box at the classroom door a few weeks in advance and the pastor or a deacon called to answer them.

On the lighter side, there are a number of get-togethers which knit the class in closer fellowship. Hobby and talent shows acquaint members with each others' interests and abilities. A "This Is Your Life" type of review of an outstanding church member provides a

8. SOCIAL ACTIVITIES Class Meeting, Planning the

novel type of entertainment. A class social, climaxed with a short devotional. would get members acquainted in an informal way never possible during the brief Sunday morning sessions. A tea or banquet serves the same purpose.

Class projects aid in unifying a group's interest and stimulate attendance. Try some of these: support of a needy boy or girl in school with clothes and textbooks: adoption of an orphan at a denominational children's home; writing letters and sending food packages to church members in the armed forces.

Finally, try varying the routine of the meeting. Have the business session first at times and last at other times. You may even vary the devotional by including special vocal or instrumental music by a member or guest.



The Spoiled Christmas Program

By Lois Hoadley Dick

Nommy was disgustapated. From the kitchen window he could see thin ribbons of fog curling around the silo and floating down in the pasture where the cows were. The fog was like wispy bits of smoke. Here he had

hoped for a perfect day and now it looked rainy.

"What's matter, Tommy?" the Mother asked, fixing him a plate of scrambled eggs.

"It'll rain today," Tommy grumbled. "Or snow. And nobody'll come, and Susie's hair won't curl, and everything'll be spoiled!"

"Oh, it's early yet," Mother said "It's going to be a scrumptious day! You wait and see. And Susie's hair is as curly as corkscrews."

"Is she up?" Tommy jerked his thumb in the direction of the steps.

"About half-way, I'd say." Mother plunked the plate of scrambled eggs down and handed him the ketchup.

Boy, I hope everything goes okay. I've been telling all the fellows at school what a cute little sister Susie is. Hope she remembers the poem. She's only five. Maybe she's too little to have a part in our Christmas program."

"Now you stop worrying," Mother ordered. "I think it was a wonderful idea of Miss Cook's to have little sisters take part. Then they'll know what to expect when they start school next year.

"Here she comes!" Tommy jumped up and lifted Susie down the last three steps. "Whee! Look at the fancy dress!"

Susie squealed and held tight to Tommy's arm. "I'm going to the big school," she confided. "Is it today?"

"I'll say it is! You look just beautiful, Susie. Real grownup." Tommy gave her a quick hug.

"Better hurry," Mother cautioned. "We have to be there at nine o'clock."

Tommy held Susie's hand tightly as he and Mother walked to the school.

Susie stood up front and hesitated. She was cute and pert-and scared.

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December, 1959

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Sure enough, it was a beautiful day with the sun warming the fields. The school was down the lane and they could see the school bus pulling in.

Tommy felt all excited inside and as bubbly as seltzer water. Beside him, Susie walked quietly and seemed to hang back. Too quiet, Tommy decided, watching her out of the corner of his eye. Was she scared? He hoped not. He was proud of her and wanted the whole world to see what a swell sister he had.

They sat in the auditorium and waited. Susie was finding it hard to sit still so long. Tommy tried not to show how worried he was. Suppose Susie cried? Suppose she forgot her poem? Suppose Miss Cook didn't call on her?

He couldn't stand it any longer. He leaned over and whispered to Susie, "You aren't scared, are you?"

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Susie straightened, her back as stiff as a yardstick. "Nope," she said scornfully, eveing him.

Tommy felt better. It was almost time for Susie's poem. He relaxed a little and waited. "You'll do fine," he said, patting her hand. "Sure you aren't scared?"

"I'm NOT!" Susie said, a little too loud. Mother looked over at them and frowned. The class sang a song about the Christmas star, and three boys sang about the Wise Men. Then Miss Cook announced, "Susie Evans is next, with a poem about the Baby Jesus.'

Susie bobbed down from her chair and walked to the front of the room. Her tight curls bounced across her shoulders, and Tommy felt awfully proud of her. She was so cute and pert. Up front, Susie hesitated and Miss Cook put her arm around her.

"Don't be afraid, dear," she said. "Stand right over here."

Susie pulled back and got that balky look in her eyes. "I'm not afraid," she said, indignantly.

Miss Cook patted her arm soothingly, but before anyone knew what was happening, Susie was crying and kicking and stamping her feet. "I don't want to! I won't!" she screamed. "I want to go home!"

Tommy bit his knuckles and balanced on the edge of the seat as Mother walked over and took charge of Susie. Susie wasn't listening to Mother or to anyone else.

On the way home it was awfully quiet. When they reached the front porch, Susie went inside and Tommy sat down on the swing with Mother.

"I'm sorry Susie spoiled your Christmas program for you, dear-" Mother began.

"You-you aren't going to spank her, are you?" Tommy interrupted, anxiously. "It did spoil things-sort

of. 'Cause I was so proud of her. But after all, she is only a little girl—"

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"No," Mother smiled. "I won't spank Susie. I guess she was just afraid. But I'm disappointed. I thought my girl was too old for such actions."

Tommy wiped his forehead with a clean pocket hanky. "You'd think she would be. Whew! I sure was embarrassed!"

Mother rocked the swing with the toe of one foot. "You know, it makes me think how we must appear to the Lord sometimes."

"How?" Tommy wanted to know.

"Oh, just when He thinks we're getting to be grown-up Christians, we go back to foot stamping," she said.

"How can we do that?" Tommy asked, unbelievingly,

"How?" Mother looked at him kindly. "When we don't get our own way, or when things go wrong, or when we're afraid—we act like children. We cry and stamp our feet and say, 'I don't want to' to the Lord, and 'I won't!"

Tommy's ears grew pink. He knew what his mother meant. He remembered times when he had acted just exactly like Susie, and not so long ago. It was four years since he had asked Jesus to come into his heart, but there were times when he acted like a baby Christian. But it wasn't because he wanted to. Like Susie, he wanted to do the bigger things. And especially he wanted to please Jesus. But somehow, things just went wrong.

As he lounged in the swing with the quiet all around him, he prayed, Lord, help me to grow up in my Christian life. For Jesus' sake.

He looked up at Mother with a big settled-it-all smile. He knew how Mother felt at Susie's crying and foot stamping. He also knew now how the Lord must feel when His children acted up.

He would try, from that day on, to watch for ways he could be a better Christian. He would help Susie, too. This was going to be the best Christmastime he had ever known!

What to do for Christmas?

For more suggestions, look in your Christian book store for books and packets, such as: Make a Window Nativity Scene, 25e; The Christmas Story for Windows, 90e; Stained Glass Color Art Window (34"x44"), \$1.00; Pop-up Christmas Cards, 45e; Glitter Craft, 85e; Paper Craft, \$1.25; Bible Mosaic Craft, 75e; Bible Art Metal Craft, 75e; Making Honeycomb Candles, \$1.00; Creative Crafts for Churches, \$1.95.

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Please help us alleviate the misery and distress of our Lord's brethren. Help us to shepherd Hebrew Christians and sustain

their witness for Christ in Israel and other countries. Gifts are especially needed to sustain the little ones in our Children's Home, and the elderly in Homes for the Aged. Please send your Christmas offering soon, remembering the words of our Lord, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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Lee: Did you see this cartoon in the paper, where one girl says to the other, "I'm going to do my Christmas hinting early"?

Lynn: Huh, pretty good. That's what most people think about Christmas!

Lee: Oh, not everyone. Here's a letter from someone who wants to know what they can do for Christmas.

Lynn: At home or in Sunday school? Lee: She doesn't say. Let's suggest things for both. Can you think of any? Lynn: Well, you can make giftsmottoes and Christmas cards.

Lee: And you can draw pictures on cloth with wax crayons for doilies or dresser scarves or aprons. Iron crayoned pictures over brown paper. Lynn: And make new candles from old candle stubs, or melt paraffin wax and use vegetable coloring.

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Lee: Or shape the warm wax into flower shapes or little boats, and put a string wick in the center for floating candles.

Lynn: There's making corsages out of fir tree cones and colored chenille wire, and maybe bells and ribbon.

Lee: Some could be made for shutins at the church.

Lynn: I saw something interesting the other day. It's a book of Christmas scenes, printed on a special paper. You oil the paper and color the pictures with crayons and then tape the pictures to your windows. The light comes in the way it does through a stained glass window.

Lee: That sounds good. I like the idea of making things for missionaries or for children in an orphanage or for some older people who can't go to church very often.

Lynn: I do, too, but you have to start early for that. I know! Let's ask our friends for good ideas for things to do and make for Christmas. Then we can keep them and share the best ideas next October.

Lee: That's a good idea! And Maybe we'll hear from some missionaries, telling us about things missionary children would like to receive.

Lynn: Or things they could use to help give girls and boys the gospel. They'll have to write their ideas right away, though, while Christmas is in the air, and send them to

Lee and Lynn

The Moody Monthly Jr. Twins, 8995 W. 49th Place, Arvada, Colorado

OFF the RECORD

by bill pearce



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» With the world creating a materialistic monster out of Christmas, I'd say one of the pure things remaining is the music. In fact, since the coming of hi-fi and stereo, much of the sound has improved.

The first Christmas album is a Christian Faith recording of CHRISTMAS CAROLS, by their A Cappella Choir, directed by John Lundberg and arranged by Ralph Carmichael (CF-1301). This is a compilation of eleven familiar Christmas selections, sung with good treatment.

I particularly enjoyed the one different number in the group, Once in Royal David's City. There is no use listing the remaining titles. If you were to put down the ten most frequently sung carols, you would almost have them. I was glad, however, to see Christians Awake in the repertory. This is good music, well performed. A few bad attacks and awkward sibilants here and there, but overall a very commendable performance.

» The other seasonal platter I have is one that was released after I had written last year's Christmas column. One of Paul Mickelson's last recordings for RCA, before he joined WORD Records as its producer and veep, was THE BEST OF CHRISTMAS, THE PAUL MICKELSON ORCHESTRA AND CHOIR (RCA, LPM-1517).

Once again the musical soul of Mr. M. has produced a golden sound. I might say that in our LP library at WMBI, we have many of the orchestral efforts of such men as Faith, Gould, Mantovani, etc., and this instrumental expression is an inch or so ahead of any of them.

The unique voicings and use of such numbers as We Three Kings are indeed refreshing. Festival of Carols is a brilliant medley which starts with a bang and sets up the bulk of the album. Perhaps the most marked incongruity in the album is between the title, THE BEST OF CHRISTMAS, and three of the pop selections therein. Even though our old friend, Rudolph the Red Nosed Reindeer, is really done up in cute fashion (I liked it), it isn't the best of Christmas. No doubt this, Jingle Bells and a copy arrangement of Leroy Anderson's Sleigh



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» One element of life that is always in season is love. Another is marriage, signifying the holy union of Christ and His Church.

Here is an album containing seven terse messages on "The Happy Home," perhaps the most important human institution. The title of this unique and timely group of messages, released by Compac Recordings, Hollywood 28, Calif., is LOVE, MARRIAGE AND GOD . DR. LOUIS H. EVANS (LCR-1186). Dr. Evans, formerly pastor of the Hollywood Presbyterian Church, is now minister-atlarge of the National Board of the United Presbyterian Church USA.

These renditions are expressed in a mature, fatherly fashion that in a subtle way takes you ultimately into its grasp. The selections consist principally of practical, down-to-earth viewpoints on marriage and its problems. When I first heard one of the bands of the record, I thought it was mostly sentimentalism and even a little corny in spots. Yet there is great dignity, along with enough of a homely touch to make it communicate.

Dr. Evans' suggestions are very practical as he delivers A Marriage Prayer, What Are You Living For? I Was Wrong, I Am Sorry (the six hardest, bravest words). In-laws or Out-laws and Pray Together, Stay Together.

One of the very significant things on this record is the background of string music, composed and directed by Dr. Leon Arnaud. The music lends an air of genuineness throughout and supports the narrative with a solid base of dignity.

This is a special kind of album that should draw interest and appreciation not only from those now contemplating matrimony but those who have been on the trail for many golden moons. As such, it would make an ideal wedding or anniversary gift.

So it goes at 331/4 . . . till next year. Wow! Already?

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SUNDAY SCHOOL LESSONS

J. C. MACAULAY

December 20 Good News for the World Luke 2:8-14; Acts 11:19-26

MEMORY SELECTION: I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.-Luke 2:10.11

Keep in Mind

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1. We do not know when Jesus Christ was born. Almost certainly it was not December 25. The Eastern Orthodox church holds its Christmas festival on January 7. The date is not important, nor how a particular date was adopted. The important matter is the event which we celebrate. The present queen of England was born on April 21, but her official birthday is the second Thursday in June, when the weather is more likely to be suitable for the trooping of the colors. We celebrate the birthday of the King of kings, and we can do that any day of the year!

2. This birthday does not mark Christ's coming into being, as our birthday marks the beginning of our existence (despite fanciful theories of former modes of existence). Here is One coming into our world and our race "whose goings forth are from of old, from everlasting" (Mic. 5:2). Here is "God manifest in the flesh" (I Tim. 3:16). Here is the salvation of

our God

Consider These Points

1. How they brought the good news from heaven to earth (Luke 2:8-14). The child Jesus lay in the manger of the stable attached to Bethlehem's overcrowded inn. To all appearances He was just another Jewish boy, born at a rather unfortunate time, in the midst of all the confusion of the census. But heaven had a message to communicate to earth about this Boy, for here was "a Saviour . . . Christ the Lord." To whom would the communication be made? Surely to the rulers of Israel, the priests, the religious leaders! But no! A group of humble shepherds is chosen to be the recipients of the good news. Why?

We remember that the leaders of Jewry did receive the tidings a little laterbut second hand (Matt. 2:1-4). Their reaction seemed to be the same as Herod's, who "was troubled, and all Jerusalem with him." And that reaction continued until they got Him crucified thirty-three years later. But heaven was looking for a sympathetic, believing reception for the good news and found it in the hearts of the shepherds of Beth-

The messengers chosen to announce the Saviour's birth were angels-one to state the glorious fact and a whole choir

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of them to celebrate in the anthem which expresses heaven's view of the wonderful event. What better way to celebrate Christmas than in song: "Glory to God in the highest, and on earth peace, good will toward men."

2. How they brought the good news from Jerusalem to Antioch (Acts 11:19-26). Many things have taken place since that first Christmas communicationespecially Good Friday and Easter. Jesus has died and has risen. His saviourhood has been established on the basis of a perfect atoning work. The good news is bigger now, embracing the cross and the empty tomb. This enlarged good news must also be communicated-to all the world. How is it to be communicated? By angels? No! They may herald the Saviour's birth, but the gospel of atoning grace is beyond them. That can be communicated only by men who have known its power. Redeemed sinners are the messengers.

But for some time the messengers were huddled in Jerusalem, although the Lord had said, "Unto the uttermost part of the earth." How could the messengers be thrust out to sow the good seed by all waters? God's answer was persecution. Read Acts 8:1-4; 11:19, 20. It was pressure expansion, and out of that pressure was born the first Gentile church, in Antioch of Syria, which became the headquarters of the great missionary movement whose towering figure was the apostle Paul (13:1-3). How wonder-

ful are the ways of God!

Apply These Truths 1. If, like the shepherds, you have heard and seen, then, like the shepherds. go and tell.

2. Pressure is not sent to silence the testimony, but to spread it.

> December 27 God, Our Help

Acts 12:1-12 MEMORY SELECTION: Casting all your care upon him; for he careth for vou.-I Peter 5:7

Keep in Mind

1. The Herod of this lesson is Herod Agrippa I, nephew of that Herod Antipas who figures in the Gospels as the beheader of John the Baptist and the one to whom Jesus referred as "that fox" (Gr., vixen). Agrippa was given two tetrarchies and the royal title by the Emperor Caligula (the mad emperor), in the year 37, and four years later had his dominion extended to Samaria and Judea by the gift of Claudius. The oppressive measures against the church, recorded in our lesson, were initiated in the year 44.

2. Two apostles bore the name of James: the brother of John and James



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the less, the son of Alphaeus. Still another James appears as a pillar of the church in Acts 15, and later as writer of an epistle by his name. We believe that he was a brother of our Lord. The James of our lesson is clearly indicated as the first of these. He was the first of the apostolic band to die for his Lord.

Consider These Points

1. A question of sovereignty. Why did God allow Herod to kill James and then intervene to save Peter? Why did He not save both or save neither? These, of course, are questions which we have no right to ask, except it be to give the answer that God "worketh all things after the counsel of his own will" (Eph. 1:11). It is no matter of respect of persons, nor of less care for one than for another. What matters it if our death come today or tomorrow? Our death as well as our life must fit the plan of God. The death of James under Herod served the plan of God, as the death of Peter years later under Nero (if tradition is correct) served the plan of God. If we must endure what others are spared, let us remember that we are spared what others must endure, and the total result is the furtherance of "that good, and acceptable, and perfect will of God" (Rom. 12:2).

2. A question of operation. It is not God's way to do for us what we can do for ourselves, but He takes over where we have no power. Take the case of the angel and Peter in our lesson. Some things the angel commanded Peter to do for himself-fasten his belt, buckle on his sandals, put on his cloak. But the soldiers and the guards and the doors and the gates and the chains were taken care of by divine intervention. Frequently enough God's answer to our prayers is showing us what we can do for ourselves, but what is impossible for us (as the lifting of the Atlantic fog when George Müller had a Saturday afternoon engagement in Quebec) God

3. A question of faith. The church prayed for the deliverance of Peter, but when Rhoda reported his presence at the gate they called her mad. Now if faith had been perfect, they would not have been surprised at all. I suppose these good people were visualizing just how God would answer their prayers, and when God used the unexpected means, they could not immediately adjust their thinking to it. When we begin praying, we must make up our minds to be surprised at nothing.

Apply These Truths

- 1. When the adversary strikes, pray. That is our most potent weapon. But when you pray, believe.
- 2. When the adversary strikes, watch for God's answer. It may seem long in coming, but let us always remember that God will have the last word. See verses 23, 24,

January 3 Launching Out on a World Mission

Acts 13:1-4, 13, 14, 44-49

MEMORY SELECTION: Repentance and remission of sins should be preached in his name among all nations.-Luke

Keep in Mind

- 1. We now begin the second division of the Book of Acts, in which the activities of Paul are the prominent feature. as were the activities of Peter in the first division.
- 2. Our lesson begins in Antioch and takes us to Antioch. But they are two different cities. The Antioch to which Barnabas brought Paul (then called Saul), and from which these two men were sent out to their great missionary undertaking, is known as Syrian Antioch. about three hundred miles north of Jerusalem. The other, to which these two brought the good news, was in the region of Pisidia, in the heart of Asia Minor. These were only two of sixteen cities of the same name.

Consider These Points

1. Apostolic ordination (vv. 1:4). It was a ministerial prayer meeting into which the Holy Spirit came and broke up the team. Why should Antioch have such a large, able pastoral staff when vast fields waited for their first hearing of the gospel? So the Holy Spirit claimed the two best of them for "the regions beyond." No objection was raised, but instead an ordination service was arranged. It was a simple service, but one that would never be forgotten, setting a pattern for all such solemn occasions. There was prayer-not just "a prayer," but prayer sufficiently protracted to call for fasting. (N.B. We usually hold our ordination services down so that we shall not miss the feasting.) There was the laying on of hands, a symbolic act, implying the divine setting apart of these two, Barnabas and Saul, for specific ministry. Finally there was the act of loosing, for so the verb indicates which is translated "sent them away" (v. 3). The two were released from their local responsibilities so that they would be completely free to follow the leading of the Lord in their new task.

2. Apostolic oracle (vv. 16-41). Here is a good example of apostolic preaching directed to the Jews. To Gentiles, unacquainted with Jewish history and hopes, the approach would, of course, be different, as in Acts 17:22-31. A comparison of these two shows how Paul started with men where he found them and led them on to the central truth of Christ. Another feature of Paul's preaching, as that of his fellow apostles, is the appeal to Scripture, so marked in this address at Pisidian Antioch. He did not build on human philosophy, but on the authority of revelation. That is a

much needed note today.

(pp. 44:52). 3. Apostolic operation Wherever there was a Jewish settlement, Paul approached them first with the gospel. If there were enough Jews to form

case of Philippi, the Jews were so few that they had only a meeting-place for prayer by the river, but Paul started with them. "To the Jew first" was a principle of operation, not only because ntance Christ was sent first to the "lost sheep reached of the house of Israel," but also because through their unbelief salvation was ordained to come to the Gentiles. Their fall is "the riches of the world" (Rom.

Apply These Truths

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1. Don't dare to "pray the Lord of the harvest that he would send forth laborers into his harvest" unless you are prepared to be one of the sent.

a synagogue, that was his door. In the

2. There would be more apostolic power in our pulpits if there were more appeal to the authority of the Scriptures, more "Thus saith the Lord."

January 10 Strengthening New Churches

Acts 14:19-28

MEMORY SELECTION: The Lord direct your hearts into the love of God, and into the patient waiting for Christ. —II Thessalonians 3:5

Keep in Mind

1. The teacher and the pupil alike should have a good map of the journeys of the apostle Paul, and follow this first tour, city by city, until the progress from place to place is clearly pictured in the mind. A popular book like H. V. Morton's In the Steps of Saint Paul will add vividness to the picture.

2. Jupiter and Mercury are mentioned in the lesson chapter. These are the Roman counterparts of the Greek Zeus, the chief of the gods, and Hermes, the inventor of speech. Ovid recites a tradition of a visit of these gods to the Lycaonian area. The temple of Jupiter was a memorial of that event, and the tradition made it easier for the Lystrians to regard the coming of Barnabas and Paul as a repeat performance.

Consider These Points

1. Opposition. Every step of the apostolic progress at this point met with strong and mounting opposition. They were expelled from Antioch of Pisidia (13:50), conspiracy was laid against them at Iconium (14:5), and Paul was stoned at Lystra (14:19). In every case the instigators were the Jews (13:45, 50; 14:2, 19), and at the root of their opposition was envy (13:45; see Mark 15:10). Yet Paul never wavered in his loyalty to his own people (Rom. 9:1-3).

2. Adulation. More dangerous than opposition is adulation, and the nearer it approaches to worship the more perilous it is. Not only is God the only One who has a right to be worshiped, but He is the only One in whom the acceptance of worship does not involve sin, and the only One in whom worship does not produce moral breakdown. Holy angels and holy men refuse worship, but devils and fools seek it and lap it up. Barnabas and

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Paul refused it, using the occasion to point their would-be worshipers to the living and true God (11-18).

3. Resuscitation. Or should we say resurrection? Many believe that Paul actually died under the stoning at Lystra, and perhaps they are right. The text indicates that he was dragged out of the city after the stoning-after the Jews reckoned him dead; and the dragging would probably finish him off, even if he were not quite dead with the stoning. In either case, God wrought a miracle of recovery in him. He could hardly have escaped concussion and serious injury, yet the text does not suggest a period of recovery, but an immediate rising, and a resumption of activity as if nothing had happened (19, 20). At any rate, he never forgot the incident (II Tim. 3:11).

4. Confirmation. While John's Gospel was not yet written when Paul was on his journeys, he had learned the truth spoken by our Lord in John 11:9. Like his Master, he did not hesitate to return to the place of opposition when duty called. There was a work to be done: confirming souls and churches. The confirmation of the souls was by the word of exhortation, and the confirmation of the churches was by organization and prayer (22, 23). Both are important. Undisciplined souls and undisciplined churches cannot do the work of God.

Apply These Truths

- 1. Don't expose yourself unnecessarily to danger (14:6), but when duty calls, don't flinch (v. 21).
- 2. Don't thirst for praise, or you may drink the poison of flattery and false worship.
- 3. Don't forget the follow-up. Souls and churches need confirmation.

January 17 The Gospel Versus Legalism Acts 15:1, 2, 12-21

MEMORY SELECTION: Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ .-Galatians 2:16

Keep in Mind

1. Church councils have played an important part in the history of Christianity and especially in the defining of doctrine. Some of them have indeed established heretical dogmas, such as the infallibility of the Pope and the assumption of the Virgin, but other councils have delivered the church from heresies and clarified important doctrinal issues. The Council of Jerusalem, first of a long succession, passed judgment on an issue which threatened disruption and imperiled the missionary advance of the church. It is significant that the matter in dispute was not submitted for decision simply to the apostles, most of whom were still alive, but to "the apostles and the elders with the whole church" (Acts 15:22) in Jerusalem. How many of the apostles were present we do not know.

2. The question in dispute boils down to law versus gospel. Must Gentiles come to Christ by way of Moses, or might they bypass Moses and come directly to the Saviour? While the council established the freedom of the Gentiles, it did not silence the Judaizers, who dogged Paul's steps all the way. The letter to the Galatians is Paul's magnificent refutation of legalism and his defense of grace.

Consider These Points

In this council a threefold testimony was presented:

1. Testimony from the laboratory (vv. 7-11). This was offered by Peter. The laboratory case was Cornelius of Caesarea. It is interesting to note that the church in Jerusalem had not hesitated to bring Peter to trial for his part in that great experiment (which it indeed was from the human viewpoint).

Peter now recounts the action of God in the case of Cornelius, bestowing the Holy Spirit upon him and his company with unmistakable signs. This was the seal of God's acceptance of the Gentiles without the works of the law. This led to a reminder that the law had become an intolerable burden to themselves, who had been born into it, and who sought to be justified by it. Why should they impose such a burden on those to whom it was alien? But Peter's coup de grace was the statement that they themselves. Jews though they were, depended on grace, not law, for salvation. How, then, could they make legal requirements of the Gentiles?

- 2. Testimony from the field (v. 12). This was presented by Barnabas and Paul. It was simply a report of God's workings through them, and was to the effect that what worked in the laboratory case recited by Peter had been operating with like effectiveness wherever they went among the Gentiles. If God was setting the seal of "signs and wonders" on a "free from the law" gospel, they would not dare to impose legal restrictions on the Gentile believers.
- 3. Testimony from the Scriptures (vv. 13-21). It fell to James (not the apostle, but the brother of our Lord), who apparently was moderator, to lay this before the assembly. He quoted freely from Amos 9:11, 12 as representing the agreement (Gr., symphony) of the prophets on this subject. Through the house of David (of which house came Jesus Christ) God intended to reach out to the Gentiles on the basis of sovereign election and free grace. This was no novelty in the plan of God, although it was new to the thought of these Jewish believers.

Apply These Truths

- 1. Bring your differences to the bar of the Word of God, and have them settled there.
- 2. Even our experiences should be interpreted in the light of Scripture, not Scripture in the light (?) of our experience.
- 3. Majority rule is good democracy, but "it seemed good to the Holy Sprit and to us" (v. 28) is good theocracy.

D

Test Questions, Lesson Four . A HOLY LIFE AND HOW TO LIVE IT

IMPORTANT INSTRUCTIONS: Be sure you have mastered the material in lesson IV on page 37 before answering these questions. Follow instructions carefully. Correct answers will be printed next month.

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| - | rcle the following statements "true" or "false." Cleansing from sin takes place at conversion only. |
|----|--|
| 2. | You must be willing gladly to throw your whole life ien to the Lord's gaze. |
| 3. | Strong self-discipline is the key to a holy life. |
| | A fluctuating Christian experience is the best that n be expected in this sinful world. |
| | Total surrender to the Lord for a holy life is a very emn thing. |
| | Surrender to the Lord Jesus involves trusting instead trying for a holy life. |
| | Surrender means that you have committed yourself the Lord Jesus to be kept. |
| | Actual trust in Bible reading and prayer is part of the coss of being made holy. |
| | You can give up Bible reading and prayer now that are trusting Christ to keep you. |
| | Peter walking on the water illustrates how the Lord |
| | The life of faith is a life of rest as well as a life activity. |
| | Our fellowship with Christ maintains itself |

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Put yourself in each of the following set of circumstances, then circle the reaction which should be yours if you were living a holy life.

13. If you were Daniel (Dan. 6:1-13), your reaction (consistent with a holy life) would be to:

a. Spend time in Bible reading instead of prayer.
b. Not pray at all.
c. Pray with the window wide open.

d. Angrily denounce your enemies to the king.

14. If you were Joseph (Gen. 39:1-20), your reaction (consistent with a holy life) would be to:

a. Agree to the woman's suggestion because you were only a

b. Tell tales to your master about his wife.

- c. Argue that you were in a strange country so that your misbehavior wouldn't matter.
- d. Think that God had forsaken you so you may as well forsake God
- e. Flee from the temptation even if it left you open to suspicion.
- 15. If you were the rich young ruler (Mark 10:17-22), your reaction (consistent with a holy life) would be to:
 - a. Sell half your possessions to give to the poor.
 - b. Go back home and try to live a good life.
 - d. Go away in a rage. c. Go away sorrowful.
 - e. Follow Christ at all cost.

(Test continued on next page)

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December, 1959

Test Questions on A HOLY LIFE, continued from page 59

- 16. If you were Philip (Acts 8:5-26), your reaction (consistent with 18. State one truth you have learned about surrender to the Lord a holy life) would be to: from the Scripture portions studied in questions 13-17. a. Refuse to leave the revival in Samaria. b. Ask Peter to go to Gaza in your place. c. Go when the revival was over. d. Go immediately. 17. If you were Ananias (Acts 9:1-16), your reaction (consistent with a holy life) would be to: 19. What key word or phrase is common to each of the following Scriptures? Hebrews 2:18; 7:25; Romans 14:4; II Corinthians 9:8. a. Tell the Lord Saul was dangerous. b. Consult those Saul had persecuted as to the best thing to do.
 - c. Visit Saul and gloat over his blindness.
 - d. Write to the apostle Peter for advice.
 - e. Go to Saul and acknowledge him as a brother.

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Allow 5 points for each correct answer

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Moody Monthly

STUDIES IN

SECOND PETER Part VI: II Peter 3: 10-18

THE DAY OF THE LORD

By S. Maxwell Coder

we climax our studies in II Peter. The divisions are: the days of the Lord (v. 10); one purpose of prophecy (vv. 11-13); a call to diligence (vv. 14-16); the last warning (vv. 17, 18).

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In a dramatic transition, as sudden as the coming of the Lord, the tenth verse turns from the longsuffering of God during thousands of years to the day of His wrath against sinners. Peter just reminded us that apparently sin has gone unpunished over the centuries because God loves the lost race of mankind. Men have been permitted to scoff at God's Word, to forget past judgments and willfully forget the warnings of their Creator. To some it appears as though His promises will never be kept.

Nevertheless, He is simply being gracious and longsuffering. He looks upon a thousand years as one day; we know that, when we see human history from the viewpoint of eternity, each thousand years will be like yesterday when it is past. Let men scoff; God's purposes must be fulfilled

"The day of the Lord will come" (v. 10). What is meant by this expression? "The day of the Lord" is a term which occurs often throughout the prophetic Scriptures. It is an extended future period of time during which many tremendous events are to take place in God's unfolding program. A study of all the passages makes it clear that it will begin with the return of Christ and extend to the creation of the new heaven and the new earth. As might be anticipated from verse 8, it will be at least one thousand years long, by human reckoning. It will include the thousand-year period of Revelation 20:6, when men are to reign with Christ over the present earth, before the new heaven and earth appear (Rev. 21:1).

Isaiah 13:6-11 reveals that the day of

THERE are four divisions of our text as the Lord will bring destruction from the to the atmosphere, although some would Almighty. Sinners will be destroyed, the sun and moon will be darkened, and the world will be punished for its evil. Jeremiah 46:10 calls it a day of vengeance. Joel 2:11 asks, "The day of the Lord is great and very terrible; and who can abide it?" Amos 5:18 warns, "Woe unto you that desire the day of the Lord! . . . [it] is darkness, and not light."

Four outstanding truths appear in verse 10 after the initial declaration that the day of the Lord is inevitable. First, it will come unexpectedly, as a thief in the night. Second, it will bring the passing of the heavens with a great noise. Third, the elements will melt with fervent heat. Fourth, the earth and all its works will be burned up.

The expression, "as a thief in the night," doubtless refers to the fact that the beginning of the day of the Lord will not be anticipated. While men are asleep in the darkness of their sin, suspecting nothing, the program of God will suddenly begin to unfold rapidly. Christians who know the Bible, of course, "know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief" (I Thess. 5:2-4). Christ warns in Revelation 16:15, "Behold, I come as a thief."

The first cataclysmic event introducing the coming judgments will undoubtedly be the translation of Christians. This is described prior to the passage we have just quoted from I Thessalonians 5, when the Lord descends from heaven, and we are caught up in the clouds to meet the Lord in the air (4:16, 17).

When Peter speaks of the heavens, most students understand that he refers include the heavenly bodies. It has been suggested that God might cause the release of free hydrogen from water and organic compounds, which could produce an explosive reaction with the oxygen of the air, resulting in the "great noise" of the text. In any case, it is revealed that the gaseous envelope surrounding the earth will pass away with a crashing roar, or a rushing noise, as the Greek has been variously translated. The Greek word rhoizendon, found only here in the Bible, comes from a root used in classical writings to describe the whistling of an arrow, the rush of wings and the sound of devouring flames.

When the first atomic bomb was set off, the remarkable language of II Peter 3:10 attracted a great deal of attention: "the elements shall melt with fervent heat." The Greek word translated "elements" is stoicheia. One meaning for this found in Lidell and Scott's lexicon is "the component elements into which matter is ultimately divisible."

The Greek word for "melt" is, literally, "shall be loosed." Here is a remarkable statement, unparalleled in literature, and explained only by divine inspiration. For nearly 2,000 years after Peter wrote this verse the loosing of the bonds which hold the atoms of the elements together was undreamed of. Yet here was a verse of Scripture declaring for all those centuries that the prophesied destruction by God of the present order of things may be by the release of the forces which bind the elemental atoms together.

+ What is the purpose of this prophecy? Certainly it is not merely to satisfy the curiosity of people who may wonder what is going to happen next.

We are told about the future so that we may have a greater incentive to live holy lives in the present. This is evident



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from the space given to each of these themes. One verse suffices to reveal the fiery destruction of the present order of things, but eight verses are devoted to the exhortations flowing from the prophecy.

If we believe these great Bible truths, what manner of persons ought we to be? Here is the question we all must face. No matter what our views are of the time when judgment will begin, nor of how God will bring it to pass, we cannot escape the practical application of prophetic truth to our hearts and lives. As I John 3:3 puts it: "Every man that hath this hope in him purifieth himself."

"Holy conversation and godliness" ought to be rendered "holy life and godliness," because the old word "conversation" has lost its meaning since the year 1611, when our Authorized Version of the Bible appeared. Not what we say, but how we live, is the meaning of the text. Holy living describes our manner of life in the presence of men and of our own consciences. Godliness may be said to refer to our character in the sight of God. Paul's statement in Acts 24:16 is appropriate for us: "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward

No one can say why we read of the 'day of God" in verse 12, instead of the "day of the Lord" as in verse 10 and elsewhere in the Bible. Is it simply to emphasize the deity of Christ by calling Him God at His coming? Or is that part of the long day of the Lord in which the heavens are on fire and the elements melt, set apart as a day which is peculiarly God's, following the centuries which are called "man's day" in the Greek text of I Corinthians 4:3?

Believing in the verbal inspiration of the Bible, that every word was chosen with infinite wisdom, I personally favor the latter view. Before man's day, when God formed the earth, the elements melted. We can see this in the igneous rocks. As God forms the earth in its new garments, the elements will melt again.

In Revelation 21:1 John recorded what he saw when the veil of the future was drawn away, and he was permitted a glimpse of this new creation. Each of these texts of Scripture contributes something important to the total revelation of the new heaven and the new earth, but Peter's contribution is that righteousness will dwell there.

During the present age, righteousness is persecuted (Matt. 5:10). In the future millennial age when Christ rules over the present earth, righteousness will reign (Isa. 32:1). But when the new earth comes into existence, righteousness will dwell therein. It will surpass anything of which mankind has ever dreamed.

♦ A CALL to diligence is found in verses. 14-16. We who follow Christ believe His Word, and therefore we look for such things as Peter describes. In view of our fond expectation and blessed hope, we are exhorted, as the beloved of God, to be so diligent in our Christian life and service that when our Lord returns. He will find us in peace, without spot and blameless.

It is not possible to comment in this study on every word of our text, but we must not overlook the importance of the phrase, "seeing that ye look for such things." This was characteristic of the early church. Peter does not make much of it; an eager expectation of prophesied future events is almost taken for granted. Would not the apostle think it strange if he knew that Christians today, in possession of the completed Bible, were not looking for the fulfillment of the promises God gave to His beloved people? Let us not overlook this almost casual statement about first century believers, for it is one of the marks of apostolic Christianity.

There is no lack of encouragement to diligence in I and II Peter. After speaking of our common salvation in the opening verses of this epistle, he exhorts us to give all diligence to see that Christian graces grow out of our most holy faith (1:5-7). With reference to an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, the apostle says, "give diligence to make your calling and election sure" (1:10).

Now Peter exhorts us to see that the Lord at His coming will find us ready when He comes for us. Better far that we should be doing whatever we may be engaged in at that time, as unto Him, and for His glory, than to "be ashamed before him at his coming" (I John 2:28). It is possible that one subject of conversation in heaven will be the experiences of those who were translated without dying at the time of His return.

The apostle uses three words with reference to the way the Lord should find us. The expression, "in peace," seems to have in view the world around us, for Hebrews 12:14 reads "Follow peace with all men, and holiness, without which no man shall see the Lord." A consistent attitude of following after peace and holiness is a mark of the true

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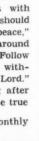
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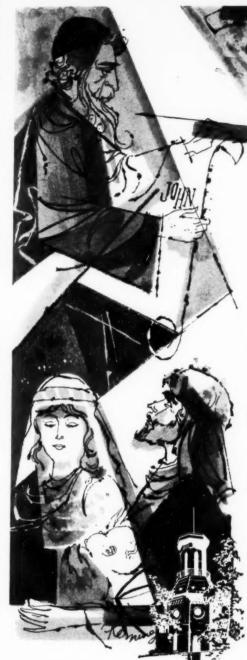
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But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John (Luke 1:13).

An angel told Mary of Nazareth that she was to be the mother of the Messiah:

And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call him JESUS (Luke 1:30, 31).

An angel announced to Joseph:

... fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins (Matthew 1:20, 21).

An angel gave the first Christmas greeting:

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people (Luke 2:10).

A host of angels sang the first Hallelujah Chorus:

Glory to God in the highest, and on earth peace, good will toward men (Luke 2:14).

And angels are "ministering spirits, sent out in the service (of God for the assistance) of those who are to inherit salvation" (Hebrews 1:14, Amplified New Testament).

On Christmas Day, and every day, angels are the unseen but very real helpers of God's children.

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is something wrong, and we have no assurance that we shall see Him when "Without spot" reminds us of Ephesi-

Christian. If this is not our goal, there

ans 5:25-27, where Christians are described as coming to the Bible for constant cleansing, so that when they meet the Lord they will be clean, "not having spot, or wrinkle, or any such thing," being holy in life through separation from sin. The reference has in view the believer's own inner life. It is to be spot-

"Blameless" refers to our service for Christ. He has given us work to do as well as holy lives to live. We shall stand before His judgment seat some day, and our works will be tried by fire (I Cor. 3:13). We shall not be blameless if we know His will and do not do it.

Verse 15 reminds us again that salvation is possible only because of the longsuffering of God. If we are tempted to wonder why He does not intervene in human affairs, this is one important reason. Seeming delay is dictated by the throbbings of the heart of God bending over the world in unspeakable compassion

It is a wonderful thing to read Peter's comment about the apostle Paul in verse 16. Not only does he call him "our beloved brother," in spite of the fact that Paul had to rebuke Peter in public (Gal. 2:11), but he speaks of Paul's epistles as Scripture. This is an important passage because it shows that all of the Bible as we have it today is indeed the Word of God

♦ WITH a final warning to those whom God loves, II Peter comes to an end. "Beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (v. 17).

We have no right to add to the apostle's words nor to change their meaning by assuming that he speaks of the loss of our salvation. The word "steadfastness" is a good translation of the original and appears only here in the New Testament. Its verb form is found in II Peter 1:12 in the phrase, "established in the present truth." Our text warns us against falling into error with regard to the truth of the Scriptures. A steadfast Christian is established in the truth and lives according to the truth.

As a practical man, aware that we need something very specific if we are to maintain our steadfastness, the apostle, in verse 18, gives us the answer to the problem. Growth in grace and in the knowledge of our Lord and Saviour Jesus Christ will preserve any believer from being led away into error.

How can anyone grow in grace and in knowledge? Again, the answer is written very clearly in I Peter 2:2, "As newborn babes, desire the sincere milk of the

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Word of God is the believer's food. Unless we feed upon it regularly, we shall be in danger of falling. If, on the other hand, we read the Scriptures and meditate upon them so that our lives may be guided by them, we shall grow in grace and knowledge.

From the beginning of this epistle, Peter has had before him "the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Pet. 1:12) and the dawning of the great day when a new heaven and a new earth will come into existence. He now concludes his second

Word, that ye may grow thereby." The epistle by an ascription of glory to Christ, which reaches on into eternity. His words, "to him be glory both now and forever," are literally, "now and into the day of eternity."

The day of the Lord will give way to the day of eternity. Judgment will be succeeded by a day in which time shall be no more and sin will be gone forever. As Peter lays down his pen, the glory of Christ is his last thought. Glory is His now, and glory will be His when the night is forever past, the shadows flee away and there dawns at last the glorious day of eternity.





Decorations You Can Make

By Margaret Wise

and decoration in his home at Christmas time. Here are two pieces you can make for yourself from inexpensive, easy-to-get materials. Both are wholly in keeping with the Christian emphasis: both may be used at home or for Christmas time functions at church.

A centerpiece using an open Bible on a red cloth with frosty white candles and evergreen is especially effective. Three plain white tapered candles may be set into a holder made from a log, preferably a birch log, about 12 to 15 inches long and four inches in diameter.

The log should be split in half lengthwise and holes drilled into it to fit the candles. Either two or three candles may be used. Using candles of differing heights will add to the effect. If three are used, the center candle should be taller than the other two.

A red ribbon, tied around one candle (the center candle where three are used), should be extended across an open Bible for a bookmark. This gives color and adds a finishing touch.

Another interesting piece can be made with a decorated homemade candle. Leftover candles make up a large part of the needed materials, so that the project is an inexpensive one for boys and girls clubs

Collect several used candles, either colored or white. Churches often have candles left from weddings which can be obtained for such purposes. In addition you will need a package of paraffin and

EARLY everyone likes a touch of color a container the size and shape you want for your candle. A quart milk carton makes a nice square candle. Small fruit juice cans can be used, but should be greased before using for easier handling.

First, melt the candles. Center the wick in the container (a piece of string is good) and pour in the melted wax. When it is completely dry and hard, take the candle out of the container.

Next, melt the new paraffin and set it aside. When the wax begins to coagulate or become "gummy," whip it with an electric beater until it resembles whipped cream.

Frost the candle with the fluffy wax, taking care to use light strokes so you won't destroy the frothy effect. When the candle is entirely frosted, sprinkle glitter sparingly over the entire surface. This glitter can be found in any variety store, particularly at Christmas time.

If you wish to give the candle a spiritual emphasis, cut an appropriate picture from a Christmas card and put it on the candle when you remove it from the container. Then, as you frost the candle, cover only the edges of the pic-

Either the candle itself or the frosting may be colored with a shaved crayon while the wax is melted. For a more decorative effect, place the candle on a base wrapped and tied like a Christmas package.

You will be interested to see the unusual way the whole candle glows when it is lighted.

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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Symposium on Revelation

REVELATION AND THE BIBLE, edited by Carl F. H. Henry

(Baker, Grand Rapids, 413 pages, \$6.00)

This second volume of a noteworthy series gives further expression to contemporary thought in evangelical scholarly circles. (The first of the series: Contemporary Evangelical Thought, Channel Press, 1957.) Edited by Dr. Carl F. H. Henry, editor of Christianity Today, the volume consists of articles by twenty-four noted writers from Europe, the United States and Africa. Each chapter is preceded by a title page which includes a short biographical sketch of the writer including his published works. Each author is well qualified to write in the area to which he has been assigned.

The subject, indicated in the title, has to do with a most basic issue: God has spoken and the Bible is the trustworthy record of His voice. According to the preface, the chief aim of this volume is "a positive presentation of the Christian doctrine of the Scriptures" (p. 9). In propounding the subject the fields covered are numerous. Among them are revelation, inspiration, canonicity, interpretation, criticism, authority and the unity of Scripture.

Not only is the book valuable to the reader in the sense of dealing with the content of the Bible per se, but its worth is enhanced by the fact that the writers are abreast of current trends in biblical scholarship. This is attested to by the inclusion of an author index of nearly 300 names. The analysis of the works of writers of varying shades of theological opinion give a wide acquaintance with, and possibly added sympathy for, others who face these common problems.

An added feature of the volume is the inclusion of a selective bibliography covering each of the 24 chapters in turn. The works listed in this cover a period of more than a century. Many of them have been published within the last decade or two.

There is one notable error on the title page of Dr. Merrill C. Tenney's article. His book, The New Testament: An Historical and Analytic Survey is given as The New Testament: History and Archeology (p. 351).

The volume would seem to be a genuine contribution to Biblical scholarship. It is written for those of serious mind and will stand the teacher, pastor and student in good stead.—Walter M. Dunnett

Pilot Martyr for the Aucas

JUNGLE PILOT, by Russell T. Hitt (Harper & Brothers, New York, 303 pages, \$3.75)

This fine biography concerns Nate Saint, one of the five missionaries martyred by the Aucas in Ecuador. The author with 21 years of experience as a religious journalist bases his story upon primary literary and oral sources of information. For that reason the subject of the biography seems to tell his own life history, the record of a heroic Christian witness.

Nate Saint was the child of creative religious parents. The development of the "bucket drop" for air-to-ground

communication illustrates that hereditary creative ability, and the deeply spiritual tone of his letters and diary testify to his religious environment. His experience as a mechanic, his period of service with the Air Force (interrupted by a flare-up of osteomyelitis), and his work with Missionary Aviation Fellowship developed his mechanical ability. The Auca mission, ending in martyrdom, brought his mechanical ability and spiritual zeal to a climax that stirred the world.

This book should take its place among the foremost missionary biographies as a literary and religious work of quality.

—Earle E. Cairns

Two New Books About Hymns

THE STORY OF CHRISTIAN HYM-NODY, by E. E. Ryden (Augustana, Rock Island, Ill., 670 pages, \$5.95)

IVANGELICAL Christianity rather desperately needs a textbook on hymnology; at first sight it appeared this might meet the need. The author is a well-known Lutheran (Augustana synod) hymnologist, editor and churchman.

The book is divided into more than

100 short chapters; each vignette deals with a separate hymn writer, from the second century A.D. down to the present. Greek and Latin hymns may be slighted; however, there is a larger than usual representation of Scandinavian sources and good coverage of German and English hymns.

Actually, this is not a college-level textbook on hymnology. There is not enough concern with hymn texts and too

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little consecutive narration of the political and religious history underlying the hymnody of our faith. But it is the best collection of information about our hymns available today. Pastors, church musicians and hymnology teachers will find it a valuable reference volume.

A HYMN IS BORN, by Clint Bonner (Broadman, Nashville, \$3.00)

This new book of hymn stories is a worthy addition to the field and better than most because it presents many of the historic, standard hymns as well as the familiar gospel songs. It will be of special value to the song leader who wants to teach a new hymn or give additional meaning to a familiar one.

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Each section treating one of the hymns (93 in all) has an engaging title, such as "An Artist Goes to Camp Meeting" and "A Hat-maker Writes a Tune."-Don Hustad

Jerome on Daniel

JEROME'S COMMENTARY ON DAN-IEL, translated by Gleason L. Archer, Jr. (Baker, Grand Rapids, 189 pages. \$3.951

Among the Church Fathers, Jerome ranks highest in exegetical acumen. At a time when the Greek Septuagint was regarded as inspired by leading scholars and churchmen, Jerome dared to go back to the Hebrew originals, thereby risking the censure of his superiors and the ire of the traditionalists of his generation.

Dr. Gleason L. Archer, Jr., has performed the important service of translating Jerome's Commentary on the Hebrew-Aramaic text of Daniel into English for the first time. In our generation few are sufficiently at home in Latin to read Jerome's works in their original language. Dr. Archer has given us a readable translation of a very important tool for re-

Jerome's Commentary has a rich devotional note which will be appreciated by the reader who seeks more than a critical commentary. The commentary proper is quite brief, occupying 142 pages (exclusive of introductions and footnotes). Yet Jerome did not neglect the problem passages. Fifteen pages are devoted to the prophecy of the Seventy Weeks (9:24-27). Differing viewpoints are cited, both Christian and Jewish.

At the end of chapter twelve, Jerome notes that the Hebrew edition of Daniel is ended. A brief treatment (six pages) of the apocryphal chapters is based on Theodotion's Greek text. Jerome treats these chapters devotionally, but he indicates that he has serious doubts concerning their canonicity.

The Bible student needs serious contemporary literature such as the commentary of Edward Young and the study of Robert D. Culver on the Book of Daniel. He must not neglect the great works of the past, however, and will profit much by a study of Jerome's Commentary.-Charles F. Pfeiffer



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Our Bible Basics

THE FUNDAMENTALS FOR TODAY. Charles L. Feinberg, ed. (Kregel Publications, Grand Rapids, 652 pages, two volumes, \$7.95)

The purpose of the original Fundamentals, written in 1909, was to unite true believers and to clarify basic Bible truths in the face of the attacks of liberalism. This up-to-date revision has been sponsored by the Bible Institute of Los Angeles in connection with its Jubilee Year in 1958.

In this day of much shallow thinking and resultant confusion in the minds of many, these volumes will be of great advantage to all who take the time to read them. Close reading is essential, else much will be lost. The revision committee has obviously been careful to change the original manuscripts as little as possible, perhaps overly careful in not removing redundant phrases and paragraphs and occasional overlapping.

However, these volumes are wellnamed. They deal with the fundamentals of our faith, and should be a welcome addition to any library both for reading and for reference. We who hold to the unchangeable fundamentals cannot but praise God for these writings from another generation. Every subject treated is pertinent and vital. "The Inspiration of the Bible," "Deity of Christ," "Certainty and Importance of the Bodily Resurrection of Christ," "Science and the Christian Faith," "Testimony of Archaeology to the Scriptures," "The Sunday School's True Evangelism." "Foreign Missions." "Is Romanism Christianity?" "The Hope of the Church"-these are some of the chapter titles, written by such men as James M. Gray, Sir Robert Anderson, R. A. Torrey, R. E. Speer, Henry W. Frost, M. G. Kyle, James Orr. Here we have theology, apologetics, and the Church in action, together in two volumes.

The Fundamentals provide an immense wealth of material for home study groups or for personal study. A library in two volumes, graced with the names of great men of God, this timely edition is worthy of wide reception.-Irvine Robertson.

Counsel for Two

DESIGN FOR CHRISTIAN MARRIAGE, by Dwight H. Small (Revell, Westwood, N.J., n.p.)

Here is an excellent book which should be read by Christian young people especially. The material is taken from lectures given in the marriage and family classes at Wheaton College (Ill.).

The book is divided into two parts: "Concepts of Christian Marriage" and "Problems in Christian Courtship." All of the author's thinking on this important subject is centered around Christ as the unifying center, for He makes a Christian marriage a three-dimensional affair. The chapters, "Profile on Petting"

and "Mischievous Boredom," are especially timely. While there might be some differences of opinion regarding the chapter, "Family-planning Factors," one must admit that the subject is handled very reverently and sanely. Pastors will find this book a great help in their counselling work with young people.-Robert H. Belton

What Christmas Is

OUR CHRISTMAS STORY, by Mrs. Billy Graham (Nelson, New York, 80 pages, \$2.50)

The element of imagination is used in a warm, informal manner to take the reader to the Graham home for a week at the Christmas season. In answering the question, "When did Christmas begin?" Mrs. Graham shows that without an understanding of the incidents beginning in the Garden of Eden, with the very first sin that separated God's children from their heavenly Father, the birth of the Saviour cannot have its full meaning. Her language is simple but moving and the incidents, from the beginning of time up to and including the birth of Christ, become alive and precious as one follows her beautiful word nictures.

While written especially for children, there is not an adult who would not thoroughly enjoy this book and be led to think more deeply and solemnly of all that Christmas implies .- Arvilla K. Garner

Bolivia Mission Work

RIPENING FRUIT, by Margarita Allan Hudspith (Bolivian Indian Mission, Plainfield, N.J., 158 pages, \$1.50)

When George Allan and his bride left New Zealand for South America in 1899, the starting of a new mission to reach the Indians of Bolivia was the farthest thing from their thoughts. They were headed for the Argentine. It was Andrew Milne, zealous agent of the American Bible Society, who turned their attention to the desperate need of the Quechua Indians of Bolivia.

In 1907 the Bolivian Indian Mission was organized. During more than half a century since then, the mission, now largely American, has been building up a substantial work in the mountain republic.

This book is the inspiring history of that work. It is fitting that the writer should be the daughter of the founder. whose own life has been so closely tied up with the work in Bolivia. Though disclaiming any special literary talent, she has given us a very readable account in simple, straightforward style. She has done a remarkably thorough job in presenting the main features of the story in a comparatively limited space.

A good book for all those who are interested in missionary work in Latin America.-Harold R. Cook

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YOUR MONEY AND YOUR CHURCH. by Richard Byfield and James P. Shaw (Doubleday, New York, 238 pages, \$3.95)

The authors have combined experience and study in this rather unusual but practical book about church finances. The clear and realistic standard of giving is tested by biblical criteria, and the plan for carrying out the ideas is convincingly presented. It is the feeling of the authors that a weak financial program in a church is but a symptom of weak scriptural preaching and teaching.

Suggestions are given for systematic organization for a thorough canvass, the selection of proper personnel, the place of the committees, the follow-up program and other helpful details. The reader will find most of the stewardship material in line with scriptural teaching, but not everyone will see eye-to-eye with every step of the plan suggested. However, a careful study of the theories and ideas will be found helpful and Godhonoring, in the main .- L. E. Matthews

BRIEFS

THE MINISTER'S MANUAL (1960), by M. K. W. Heicher (Harper & Brothers. New York, 362 pages, \$3.00). A familiar publication presents its 35th annual volume. The mass of material offered includes sermon outlines for each Sunday of 1960, suggestions for prayers, hymns, communion services, et al. The general tenor of the work is theologically conservative. Our greatest fear is that the book may all too easily become a

CHRISTMAS, Edited by Randolph E. Haugan (Augsburg, Minneapolis, 68 pages, \$1.50). This is the twenty-ninth appearance of this beautiful Christmas annual. Included are Christmas stories, poetry and music, together with many beautiful illustrations both in color and in black and white. This volume will make a lovely gift.

SALVATION IS OF THE LORD, by John Lineberry (Zondervan, Grand Rapids). This is a thoroughly biblical treatment of various topics connected with the person and work of Christ, and with the necessity and character of salvation. The word studies included depend largely upon secondary source material.

DEVOTIONAL STUDIES IN PHILIP-PIANS, by Lehman Strauss (Loizeaux, New York, 253 pages, \$3.00). Originally preached to the author's congregation at Highland Park (Mich.) Baptist Church, these messages make an excellent devotional commentary. The treatment is inspirational but not excessive in its spiritualizing; accurate but not needlessly technical. The volume can be heartily recommended.

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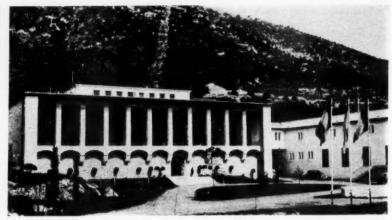
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Hitler had it built; now it will be the base for world-wide broadcasting of the gospel.

It Happened in Monaco

By B. L. Armstrong

wo plans failed—the third succeeded! Adolf Hitler conceived the first plan during the German occupation of Monaco in World War II. He built a colossal radio structure in Monte Carlo to spread Nazism around the world by

radio. The building was completed-but the plan failed!

A year and a half ago, the Indonesian government ordered a giant 100,000-watt radio transmitter to put that country on the map, but funds were limited and this plan collapsed.

Last fall eighteen board members of Monaco's Radio Monte Carlo sat down to consider a proposal presented by Paul E. Freed, president of the Voice of Tangier. Under the plan Voice of Tangier would beam the gospel around the world from the cliffs of Monte Carlo. It would use the guaranteed frequencies assigned to Monaco by international agreement, the technical know-how of famed Radio Monte Carlo and the now-available Indonesian transmitter. These would be housed in Hitler's radio building.

The idea appealed to the imaginations of the men of Monte Carlo. But they asked, "Where is the half million dollars to make this possible?" A European business man, concerned that his people hear the gospel, stepped forward and laid down \$93,000. With the first payment made, the men unanimously voted, "Yes!" Thus the first full-time missionary radio voice in Europe was born.

To see the providential aspects of the event, we must go back a quarter of a century to the first dream of a missionary radio station in Europe. Europe, with over one-half of the radio sets outside the United States, has long been the prime target area of missionary radio but also the continent most tightly closed to such a witness. With twenty missionary stations (HCJB, the first) on four continents of the world, only Europe had none. In the light of this, Paul Freed,

more than five years ago, established a North African beachhead in Tangier.

Last May 27 the Moroccan government in nationalizing radio, issued an edict halting all non-governmental broadcasting after December 31, 1959.

Stunned and confused, the Tangier missionaries prayed and waited during the summer months.

But with Tangier closing, Paul Freed went into new action. Negotiations he had initiated three years earlier in many countries of Europe were accelerated. Possibilities were explored, conferences held and facts spelled out until finally the break-through came in Prince Rainier's tiny Monaco.

Trans World Radio, the organization brought into being by the signing of the papers on September 19, was of unique magnitude. The giant Thompson-Houston transmitter would be linked to five huge 300-foot-high antennas to beam an estimated 1,600,000 watts of effective radiated power, as strong a signal as the powerful British Broadcasting Corporation or the Voice of America.

Though this radio beam could circle the globe, it was its ability to penetrate into the heart of Russia that thrilled the Voice of Tangier broadcasters. Not only would the transmitter have many times the power of the Tangier operation, but Trans World Radio, located in the heart of Europe, would be 1,000 miles closer to the prime target-Moscow. Not only this, plans called for it to be ready next summer, fully two years ahead of the normal completion date.

At Tangier, Mr. Freed disclosed these and other remarkable details to a hushed and eager Tangier staff. Tears glistened in the eyes of his listeners. At the end not one word was uttered. None was needed. There was but one thought in every heart: God had performed a miracle-just in time!

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The Sign of the Two Sons

[Continued from page 17]

Isaiah is not only told to take his son, "a-remnant-shall-return," with him, but the very place where he is to meet the king is carefully specified. He is to go to "the end of the conduit of the upper pool on the highway to the fuller's field." This is far more than merely, "Meet me in front of the post office at the corner of Main and Jackson." To the English reader these directions given Isaiah mean no more than a designation of the place where he will find the king, but to the Hebrew who read this, these words would glow with light.

It is no mere coincidence that the Hebrew words used here have double meanings. The word for "pool" also means "blessing," The word for "upper one" is translated in Genesis 14:18 as "the most high." Thus the prophet was told to go to the "end of the channel of the blessing of the Most High." Is it too farfetched to see in this a cryptic picture of the Lord Jesus Christ, who is for all men the Channel through which flows the blessing of the Most High, and at the "end" of whose ministry that blessing became available to man? If it seems so. then what other reason can be given for the careful inclusion of these details in the prophet's command?

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And how else explain the significance of the "highway to the fuller's field"? The fuller's field was the laundry of Israel, the place where clothes were made clean. Thus the highway suggests an ascending way in which those who have been washed at the end of the channel of the blessing of the Most High may walk in practical holiness. Though this interpretation may seem too fanciful for some, it is not altogether unwarranted in view of the declared ambiguity of language.

At any rate, the very spot to which Jehovah directed the prophet and on which he stood when he delivered the remarkable prophecy concerning Immanuel is not utterly without significance. It was on that very place, thirty years later, that Sennacherib the Assyrian stood and threatened Jerusalem and the house of David (Isa. 36:1,2), only to be answered by the slaying of 185,000 of his men in one night at the hand of the mighty angel of Jehovah.

Now, before the panic-stricken king, Isaiah declares, "Take heed, be quiet, do not fear, and do not let your heart be faint because of these two smoldering stumps of firebrands." The enemies of Judah are viewed as God sees them—"two tails," that is, fag ends of smoking torches. Though once they had blazed brightly (in the first attack against Judah), they were now all but burned out, able only to smoke and smolder. There is high scorn in this language. The

enemies of Jehovah are really beneath contempt!

Proceeding, the prophet unveils the secret counsels of the enemy. It is their intention, he says, to go up against Judah and terrify it and to set up the son of Tabeal as king instead of Ahaz Since Ahaz is of the line of David, and God's promise to David was for an unbroken line till the Messiah should come. this is a direct threat to the program and purpose of God. It is very likely that "the son of Tabeal" is another name for Rezin, king of Syria, but though the identity of the individual is of small importance, the mention of this name here must be of some significance. Tabeal means simply "good for nothing." The choice before God is, "the son of a good for nothing" versus "the son of David"which shall it be?

For answer the prophet with thundering emphasis declares: "Thus saith the Lord God, it shall not stand, neither shall it come to pass" (Isa. 7:7). Such divine vehemence could never have sprung from concern for the safety of the cowardly Ahaz; it encompasses him only as the representative of that which is dear to Jehovah's heart, the house of David.

In a passage of great poetic beauty, Isaiah then points out a common principle true among men and nations: if you want to know a nation's strength, look at its head. The head of Syria, he says, is its capital, Damascus, and the head of Damascus is Rezin, its king. But who is Rezin? Is he anyone to fear? No, he cannot even save his ally, for within sixty-five years Ephraim shall be disorganized and destroyed as a people. What also of Ephraim? Since the weak Pekah is its head, and in him you see all Ephraim, there is certainly nothing to fear from that quarter!

→ WE come now to that section of the prophecy in which that which had heretofore been hidden and concealed in equivocal phrases is made clearly evident. Here the figure of the Messiah steps forth from the shadows into clear and definite focus. Through Isaiah, God graciously says to the king, "Ask a sign of the Lord your God; let it be deep as sheol or high as heaven."

The importance of this sign may be seen in the tremendous scope in which Ahaz was to be allowed to choose. He could ask that God shake the underworld of evil or startle the inhabitants of the earth with some remarkable wonder in the sky. He could choose, like Joshua, to stop the sun in its course or even to bring the dead back to life. This was intended to be a sign, therefore, of world-shaking importance that would

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Hidden among the cryptic statements of Isaiah 7 was

the promise of another Son who would be virgin-born

strengthen the faith of the whole nation in the validity of God's promises to the house of David.

Now the miserable, hypocritical soul of this king is fully revealed. He has already determined to put his trust in the King of Assyria rather than the King of Glory. But he masks his treason with pious words, "Oh, I wouldn't think of asking God for a sign—I wouldn't presume to put God to the test!" Sanctimonious fraud! The brilliant promises he has heard of divine intervention on his behalf leave him unmoved. In effect he proclaims himself more righteous than Jehovah, as of course all do who refuse to believe the simplicity of God's promises.

The pious hypocrisy with which Ahaz attempts to veil his unbelief is not lost upon the prophet. Do not miss the fine contempt with which he answers. In effect he says, "Look, isn't it enough that you make me sick and tired, without having to wear down God's patience too?" And dismissing the king as an individual, he addresses him anew as "the house of David": "Therefore, God himself shall give you a sign." The "you" here is plural, signifying the whole line of David, not merely Ahaz alone.

The king's contempt of God is no inconsiderable thing. It explains the difficulties in the verses following. What was divinely intended to be an open and unmistakable sign to Ahaz, as representing the house of David, must now, because of his petulance, be divorced from him personally, though it still belongs to the line of David. As we shall soon see, the great sign of Immanuel is intended for the house of David; Ahaz is to be given a second and inferior sign.

+ When God clearly desires to give a sign of tremendous significance, and man is allowed to choose what it will be himself, it can only be expected to be a sign of world-shaking magnitude. So with calm and deliberate emphasis, the prophet declares an unheard-of thing: "Behold, an almah shall conceive and bear a son, and shall call his name Immanuel."

The translation of the Hebrew almah as "young woman" in the RSV and as "virgin" in the King James version highlights a centuries-old conflict over this passage. Most Jewish scholars have taught that either the wife of the prophet is in view or the nation Israel, symbolically considered. It is possible to take almah as referring to a young married woman, and it is true that the Hebrew word bethulah is the more com-

mon and exact word for virgin in our use of the term.

But almah may also have the meaning of "virgin." If the wife of the prophet or some other married woman were meant, what would be so remarkable about such a pregnancy as to constitute a sign of transcending importance? If Israel, symbolically, were in view, we should expect the phrase "daughter of Zion" rather than almah. In view of these things, the translation of the RSV, though not wrong, is definitely weak. The whole point of the matter is that this sign was not intended for Ahaz, but for the house of David.

When we turn to the New Testament, Matthew begins with a genealogy of the house of David and traces its way through the centuries till he comes to one, Joseph of Nazareth. We are next told of Joseph's understandable concern when he finds his betrothed with child and of the appearance of an angel to him to remind him of this very prophecy of old.

What then? "When Joseph woke from sleep, he did as the angel of the Lord commanded him." Why? He realized that as the representative of the house of David, this was the sign to him that God was in this thing. Mary he knew to be a virgin, and now the virgin was with child! The great sign is fulfilled, and with the birth of Jesus the genealogy of the house of David is brought to an end.

♦ WE need not, therefore, look around for a local fulfillment of this in Isaiah's own time, forcing an application to Maher-shalal-hash-baz in Isaiah 8, or even to the birth of Hezekiah, who at the time of this prophecy was already a half-grown lad. The birth of Jesus Christ is plainly the complete fulfillment of this verse. He was born of a virgin, a true virgin in the most strict sense of that word. Such a miraculous birth was indeed a sign, and one before which the world still wonders. His name is recognized as Immanuel in every corner of the earth, and of Him alone can it be said. He is "God with us." Faith asks no greater fulfillment than this!

The next words of the prophet have been a puzzle to many:

He shall eat curds and honey when he knows how to refuse the evil and choose the good. For before the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted.

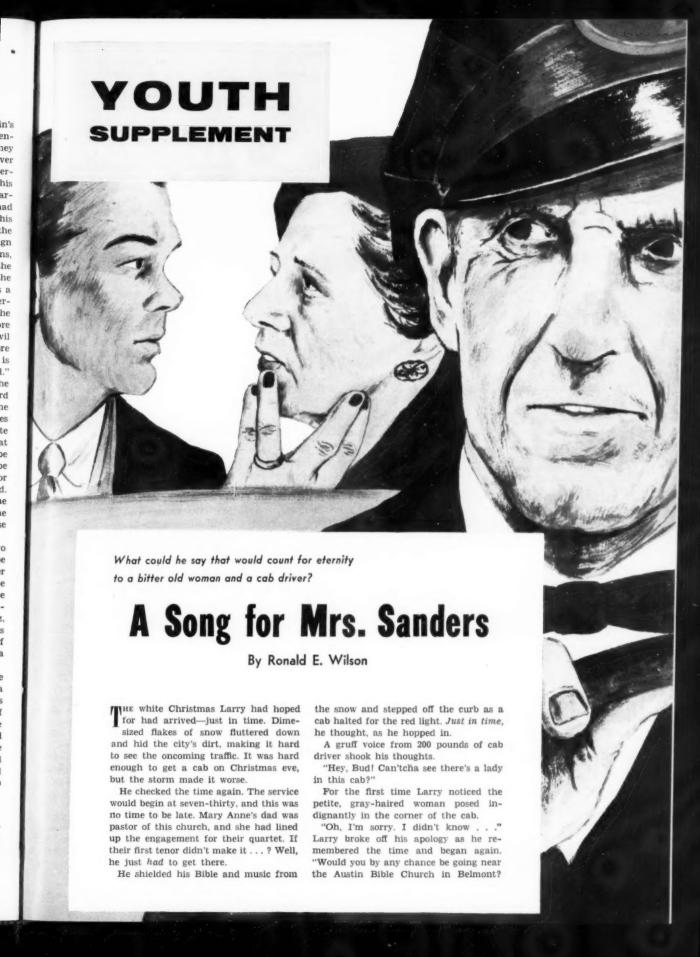
Are these to be applied to the virgin's Son, Immanuel, just previously mentioned, and if so, in what way were they fulfilled? The answer is, they were never fulfilled by Christ and have no reference to Him whatsoever. The "he" of this passage is not Immanuel but Shearjashub, Isaiah's own son, whom he had been commanded to bring along for this very purpose. In these two verses the prophet gives to Ahaz the inferior sign which became his when, by his actions, he counted himself unworthy of the greater sign. When Isaiah utters the great prediction of the virgin's Son as a sign to the house of David, then-perhaps even placing his hand upon the head of his little son-he adds: "Before the child knows how to refuse the evil and choose the good, the land before whose two kings you [the "you" here is singular) are in dread will be deserted."

The rest of the chapter continues the specific prediction to the king. The Lord will whistle for the fly of Egypt and the bee of Assyria, and these two armies shall come into the land. So complete will be the destruction they make that the vineyards and grain crops will be destroyed and the only food left will be curds (a kind of thickened milk or yogurt) and the wild honey of the land. Shear-jashub will eat this food until he reaches the years of discretion when he knows how to refuse evil and to choose good.

But before that time arrives, the two invading kings, Rezin and Pekah, will be gone. This was fulfilled two years later when Assyria swept down from the north, overran Syria, took Israel captive and threatened the very gates of Jerusalem itself. For the guilty King Ahaz, the only bright spot that remained was the prophecy contained in the name of Isaiah's little boy, Shear-jashub, "a remnant shall return."

So we may call this, "the sign of the two sons." Isaiah's son was a sign to a wicked and fearful king. The virgin's Son was God's pledge to the house of David that all His promises should be fulfilled. "A virgin shall conceive and bear a son." Who but God could have thought of such a thing? Who but God could have predicted it? Who but God could have fulfilled it?

RAY C. STEDMAN is pastor of the Peninsula Bible Church of Palo Alto, Calif., where he came in 1950 following his graduation from Dallas Theological Seminary. He has contributed occasionally to MOODY MONTHLY as well as to other Christian publications.



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I'm in an awful hurry."

"I'm going near there, Buddy, but it's up to the lady if she wants to share the cab "

"I'm almost late," Larry spoke to the woman now, "and I've been waiting fifteen minutes already."

"It's very unusual, I must say, young man, and I'd rather . . ." But the light turned green and the car in back tooted a horn. She hesitated.

"Well, since you are in a hurry," she went on, "but you really should look before you blunder right into a cab."

The cab scooted forward, jolting them back in the seat. To make up for his blunder, Larry made a feeble attempt at polite conversation.

"The storm seems to be letting up. That'll make it just right for Christmas," he said.

"What difference does it make whether it's Christmas or not?"

The bitterness in her voice caught him off guard, and he looked at her too surprised to answer right away. In the semidarkness, her tight set lips and drawn features contrasted sharply with the Christmas warmth in his own heart. Why were people that way? No doubt Christ meant nothing to her.

"I guess it's just that we've always had snow on Christmas back home." he said quietly, "and that sort of makes it just right for me."

"That's all very well if you have a family who cares. Christmas is all right for families and children, but when your children are grown up and gone away, it doesn't mean much. Nothing means much. Sometimes I wonder why we were born, anyway."

Her small figure stiffened with every word till at the end she was sitting upright, glaring at him. He couldn't help wondering what made her blurt this out to a stranger in a cab, and the question she asked rang in his mind. "Why were we born?" The song the quartet was singing was called "Why Was He Born?"

"I know I'm only a teenager," he began, "and maybe I shouldn't be telling you all this, but I know why I was born. May I tell you?"

The small woman said nothing but sat huddled in the corner. There was no time for details. He must tell it quickly.

"For years, ever since I can remember, I wanted to be a popular singing star," he began. Then he told her how he had received Christ as his Saviour and all the pieces had fit together. Then he knew why he had such a great love for singing and for music-the Lord wanted him to use his voice to serve Him.

+ A HORN behind them tooted as the cabbie took his time at a green light, and Larry realized that the driver had caught the whole conversation. They were at 38th Street-fifteen, maybe twenty minutes before they'd get to Belmont, and the storm was kicking up again.

"That's fine, that's fine," she said, seemingly unimpressed by Larry's testimony. "You're a young man, and you have talent, and you have your whole life before you. But it's too late for me. I'm an old woman, and when you're old there's nothing left."

Larry withdrew at the biting words He felt small and helpless. What could he, a guy maybe forty years younger than this woman, say to her about life? How could be witness to a pessimistic old woman? He could talk to young people-kids at home and in school-but why should someone like this listen to him? Maybe he'd even offend her if he tried. Maybe he was just wasting his time-time that was precious right now.

Anyway, Mary Anne would be looking for him. The last thing she had said when she left school yesterday was, "Don't be late!" And he knew why she had said it. Her dad was a bug on punctuality-and she knew Larry. But what about this woman's soul? He had to say something.

He turned again to the woman and. remembering the driver, raised his voice. "I know you've heard the Christmas story many times, but did you ever think that it might show you God's plan for your life?"

Carefully he recounted the events of that night in Bethlehem. From time to time as he spoke, he noted the street signs and checked his watch. Cars were only inching forward now and snow plastered the windshield. He tried to figure quickly-maybe ten minutes to her house, six or seven more to the church. Chances of making it on time were small. What did God want him to do?

There was no question about his audience in the cab. Both the driver and the woman hung on every word. As he told the story, he tried to show how each one involved with the birth of Christ was led by God. Mary listened to the angel who told her she would be the mother of the Saviour-and she was willing. Joseph wanted to put her away. but God spoke to him through an angel and he obeyed.

"But." he went on, "before we can know His plan for our lives, we must know Him. It was a long time ago that Jesus was born and lived on this earth. but He's living today and He wants to live in our hearts. When He does, He'll show us why we were born. Then Christmas will mean much more to us."

LARRY finished the story, and for the first time noticed the big tears streaming down the wrinkled old face. All thoughts of time. Mary Anne, the quartet or himself were gone now, and his heart went out to this sobbing, broken woman.

Quickly he found a passage in his Bible

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his hea sing-a Deceml and held it close to her. He read it as she followed, "Unto you is born this day ... a Saviour, which is Christ the Lord." Then he turned to another and repeated the familiar words, "For God so loved the world that he gave his only begotten Son. . . "

"Ma'am . . ." Larry began and stopped.
"Mrs. Sanders," she sobbed out her

"Mrs. Sanders, have you ever received Jesus Christ as your very own Saviour?" She moved her head slowly.

"Wouldn't you like to ask Him to come into your heart now?"

The tearful face turned toward him, and the words came slowly but with conviction.

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Together they bowed their heads, and Larry thanked the Lord for making clear to Mrs. Sanders the way of salvation. Then she prayed.

"Dear Lord, thank You for sending this young man. Thank You for sending him to tell me these wonderful things. Dear Lord, I'm an old woman, and for many years I've shut my eyes to the real meaning of Christmas. I just didn't realize. Now I want Jesus to come in and live in my heart, just as He does in this young man's heart. . . ."

+ NEITHER one noticed until she had finished praying that the cab had stopped. How wonderfully the Lord worked things out, Larry thought—just giving him enough time to lead this woman to Him before she got home. But looking through the frosted window, he recognized the white stucco building. It was the church where he had met Mary Anne. A few last minute worshipers hurried up the steps and into the warmth of the building.

Mrs. Sanders spoke first to the driver. "Mister, you must have the wrong address . . . I asked for Westmoreland. . . ."

The cabby interrupted, "Isn't this the church you wanted, Buddy?" Without waiting for an answer, he turned to Mrs. Sanders. "Lady, I . . . I figured you'd want this young fella to get here on time."

She nodded.

"And I figured that now you'd want to go along with him, this being Christmas eve."

Mrs. Sanders smiled, but the driver wasn't through.

"Son, while you were talking, I was thinking, and I guess I should be in there myself."

Mrs. Sanders' smile broadened. It was like sunlight breaking through the cold white clouds, and Larry felt the tears welling up. As he led the old lady and the driver up the church steps, the words of "Why Was He Born?" surged through his heart. What a wonderful story to sing—and to tell!



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What Happens at Christmas?

You know what shakes me up every time Christmas comes around? It's the difference in people. You look at them eleven months of the year at any crowded intersection in any large city and wonder what they are all living for. Surly, self-occupied, tense, frightened, unhappy-you can see almost every human emotion mirrored in the faces in a crowd

But at Christmas the whole atmosphere is different. Sure, some of them show the strain of rushing around. But you bump into people on the street or in the store and they'll beg your pardon. Strangers smile at you or engage you in conversation who wouldn't dream of doing it at any other time.

What's happened? Is it the music caroling from all the PA systems? The cheery sound of Christmas bells? The beaming faces of the children? The vivid reds and greens you see all around?

Maybe. But it's more than this. People at Christmas time have a sense of togetherness that they don't have at any other season of the year. A common spirit unites them.

Most of all, they are thinking of others more than of themselves. They go to great lengths trying to please somebody else. Feelings of love and friendship that have been crowded out all year suddenly find expression.

But is all this Christmas? Well, it's part of it. But it's not the heart of it. Christmas must have Christ in it. Otherwise, it's only a yearning for goodness and love that flourishes for a little while until the real business of living closes in.

But this Christmas spirit isn't wrong, is it? No. How can unselfishness be wrong? How can forgetfulness of self be wrong? We only wish there were more of it, or that it might last all the year, or that it might extend to those who have oh, so little as well as to those who have oh, so much!

But this spirit of outgoingness, this expression of unselfish love-is it salvation? Oh, no! It has nothing to do with salvation, not as the Bible defines it. Salvation is knowing the One who left the glory of heaven, came down in deep humility to earth and suffered a shameful death that sinners like us might be reconciled to God. "Thou shalt call his name Jesus," the angel said, "for he shall save his people from their sins.'

Let us be glad for the gracious spirit that we will see all around us, and let us enter wholeheartedly into it. But Christ did not stop at the mangerwhere many will stop this Christmasand neither should we. There, self may temporarily step off the throne. But to die, it must go on with Him to the Cross.

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YFC to Convene in Capital

Thousands of teenagers will jam the National Armory in Washington, D.C., this month for the Capital Teen Convention sponsored by Youth For Christ International.

Dr. Billy Graham, Dr. Bob Pierce of World Vision and YFCI president Dr. Ted Engstrom head the list of speakers for the convention. Senator from Kansas Frank Carlson, general chairman of the event, will introduce government officials who will talk to teens on how the lives of teenagers fit into the destiny of the

Included in the program is a 500-voice teen choir, a four-hour sightseeing tour of the capital, daily teenage know-how sessions, special leader's training sessions and a "funspiration."

An added feature will be the premiere of "Monkey Business," a new teenage film by Gospel Films. The picture deals with evolution and answers questions on that topic faced by many high school and college students.

"The aim of the convention," Dr. Engstrom says, "is to challenge our nation's teenagers to appreciate and help preserve the Christian foundations on which this country was built."

The idea for the convention came from Christian musician and recording artist Bill Carle. "I travel across the country," Carle said, "and everywhere I go I see teenagers with little or no appreciation for this great land of ours." Dr. Engstrom adds. "We want them to go back to their homes, schools and churches with a deeper dedication to Christ and a greater appreciation of their American

(For more information write: Youth For Christ, 109 N. Cross St., Wheaton, with 1 cheate confe

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Guest counselor this month is Jack Wyrtzen, international director of Word of Life Fellowship, Inc. Jack was in Brazil conducting city-wide campaigns when these questions reached him. In Sao Paulo, 1300 decisions for Christ were made. By the time you read this, he will have completed campaigns in Winnipeg and Manitoba and will have begun a series of youth rallies in the Midwest.

Q. I'm a student at a Christian college and want to be a good testimony when I go home on vacation. To what extent should I take part in worldly activities with friends and relatives?

A. In Luke 19:8 we read that when Zacchaeus was converted, he told the Lord, "If I have taken any thing from any man by false accusation. I restore him fourfold." If we as Christians are ever

A. Your question is answered in I John 2:15-17. A Christian is to be separated from the world. We will never win our friends and relatives to Christ by compromise. In II Corinthians 6:15 Paul asks the question, "What part hath he that believeth with an infidel?" And in verse 17 we are told to "come out from among them, and be ye separate." As Christians, we are not to take part in questionable activities. On the contrary, we are to live clean and wholesome Christian lives before the world.

A positive Christian testimony lived before your friends is the most effective way to win them to Christ. Show your friends and relatives that you have something much better. As Paul said in I Corinthians 13:11, "... when I became a man, I put away childish things." Jesus Christ came to give us life, and to give it to us more abundantly.

Some years ago three friends of mine were saved out of "society living." They returned home for the Christmas holidays. The sister of one of these fellows had invited some of her society girl friends to spend the week at her home. She wondered how she would entertain her brother and his friends, as well as her friends. She did not have to wonder about this very long for when her brother returned home he had plans of his own. He had a busy schedule lined up, speaking in churches, in the prison, at street meetings, in missions, and he had also arranged several dinners to which he invited his old friends. His new-found Christian friends gave their testimonies. By the end of the week, this fellow's sister and her friends had given their hearts to Christ.

Q. I was graduated from high school with high grades, partly because I cheated. Now that I'm a Christian should I confess it and return my diploma? A. In Luke 19:8 we read that when Zacchaeus was converted, he told the Lord, "If I have taken any thing from any man by false accusation. I restore him fourfold." If we as Christians are ever going to have any real power in our lives, we must make restitution as far as possible. Undoubtedly the Holy Spirit is dealing with you particularly concerning this problem of yours. By all means, I would make confession immediately and offer to return the diploma. You might also offer to take the examinations over.

Q. My testimony as a teenager and professing Christian has had a very harmful effect on my younger brother. Now that I realize my error, how can I make up for what I've done and lead him to Christ?

A. If I were in your place, I would go to my brother and tell him that I had been a hypocrite and that I was ashamed of the fact that I had not lived Christ before him. I would ask him to forgive me, and then prove to him that from this point on I would live the Christian life as Christ would have me live it. No testimony would be as strong as this.

There is a wonderful principle set down in I Peter 3:1 on how to win our unconverted relatives to Christ. Peter is speaking directly to married women with unbelieving husbands, but this principle may be applied to all unconverted relatives. "... that even if they do not obey the Word of God, they may be won without any word being spoken, simply by seeing the pure and reverent behaviour of you" (Phillip's Translation). We do not have to talk too much to our relatives, but we must live Christ before them.

J.W.

Got a problem? How about sharing it? It'll help you and maybe someone else. No name necessary—just jot your question down on a card or letter and send it to Youth Supplement Editor, MOODY MONTHLY, 820 N. LaSalle St., Chicago



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When our council met early in December, we appointed two committees to take care of shopping for the families we would help. Tharpe photo.

Teens Add the Sparkle

By Montylou Wilson

UR teen-age fellowship has always taken part in the church's "baskets for the poor" project at Christmas. But somehow the joy had gone out of it. Last year, during a council meeting in early November, we came up with a new twist to the basket project and had the best Christmas any of us have ever had.

Peggy really gave us the idea by talking about a little girl she had seen window shopping.

"She was absolutely filthy and ragged," she recalled, "but her eyes just shone. The way she was staring at that cheap doll in the dime store window made me wonder if she'd ever had a doll of her own."

Susan was thoughtful. "Maybe she hadn't," she said softly. "Maybe the kids in the families who get baskets haven't, either. I wonder—"

We waited.

"Well, I just wonder," she went on finally, "what I would feel like if some-body gave me a basket of food for Christmas every year. Not that I would be ungrateful—it would be nice to have something special to eat—but I'd sort of like to have a present all to myself, something I wouldn't be expected to

It's fun to give Christmas baskets, but here's a way to put an extra glow in the eyes of children

share with anybody else in my family."

The idea began to take shape then. Harry chimed in, "Well, yeah, hey! Look at these little guys that never have a real ball to play with—got to wind up a lot of string they find somewhere so they can play catch or something. Or a bat that's really a piece of $2 \times 4!$ "

"What about some of these kids who don't have enough to wear?" Ruth, our president, was a little indignant. "Why should they have to take turns going to school just because there is one jacket in a family with three kids—and that not a very warm jacket, either! Why couldn't we give them something besides food?"

"You've got something," the treasurer said quietly. "But look, our treasury hasn't enough to take care of two baskets of groceries, much less presents. How are we going to pay for this?"

"George is right," I put in. "There's got

to be some way of financing our project. Who has ideas?"

Tom did—a solid one. We would each contribute one day's pay into a special fund, and we would set aside the first Saturday in December for making that day's pay.

Then ideas came fast. We decided we would get the church's okay—that was absolutely no problem—and then the guys would set up a car wash at the church for church members and their friends. The girls would baby-sit in bunches, sort of a nursery idea, at the church

A couple of us knew people for whom we could do housework on that Saturday and get paid. And our pastor suggested we ask in the church bulletin for those who had odd jobs to be done to contact one of us (it turned out to be me, since I was home during the day with a description of the job, how many they'd need to do it and what the pay would be. Then we'd set up a group of kids to do the work.

We had only counted on having two families, but we worked so hard that we asked the church for two more families! (We were lucky that our church has a list of needy families that we help throw of fire case best tion, pasto may be ment We about

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throughout the year, but there are ways of finding out about needy folks, just in case your church doesn't have a list. The best way is through a welfare organization, but it would be wise to have your pastor or another adult in the church, maybe your sponsors, make the arrangements for you.)

We found out as much as we could about the families: how many altogether, the age and sex of the children and their names. Then we tried to think of something each one would like especially—not forgetting parents and grandparents, either. The girls made out a shopping list, naming each member of the family and what we would get. And they did a thorough job, even finding out clothing sizes!

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At the December council meeting we appointed two committees, one to do the grocery shopping (as per lists made by the girls) and one to do the special shopping. Fellows and girls were on each committee, and we pretended we were buying presents for our little brothers and sisters.

One thing special we got for each family was a picture Bible story book that the parents could read to the children. In spite of the good food and surprises, I think the book was most appreciated.

We had a terrific time the night before Christmas when we took our gifts to our new friends. And they really were our friends—we felt we'd known them for a long time. The kids' faces were round with wonder as they took the packages we had wrapped so carefully.

I remember one little six-year-old girl especially. She was so happy when she opened the box and found a soft red sweater. Her little brother got a big teddy bear, and he wouldn't let go of it for a week!

Our plans this Christmas have worked out much the same. Only this time, we've been saving a certain per cent of our funds in the treasury for the project as well as planning our "Work Day." This year we think we can "make" Christmas for eight families—and that ought to be twice as much fun!

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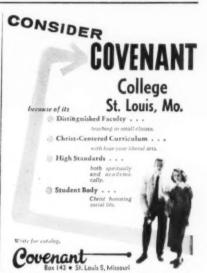
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THE CHRISTMAS I'll Never Forget

By Joe Wheeler

DIDN'T mean to get homesick that Christmas. But when I saw the fellows packing up, getting ready to leave, it was a little too much.

My morale first began to skid when I got Mom's letter, saying, "Aren't you coming home this year?" Home was a thousand miles away and I was brokeas usual. All I had was a five dollar bill my brother Bob sent me along with one of his rare letters, telling me to treat myself to a good Christmas dinner. That's why, the last day of school, just before Christmas vacation, my spirits stood at minus 273 degrees centigrade.

I was feeling lower than a worm when the bell rang ending American History II and I heard Miss Thompson say in that straightforward way she had, "Joseph Wheeler, may I see you before you go?"

Now, as a teacher, Miss Thompson was the greatest, but for some strange reason I had a feeling of impending doom as I gathered my books and went to her

"Joseph," she said, with a little smile, "I understand you're going to be on campus during vacation."

I swallowed hard and said gloomily, "Y-yes, ma'am."

"Then how would you like to have Christmas dinner with my sister and

For a split second I didn't say anything-I just stood there-and she added. to put me at my ease, I guess, "There'll be other guests, of course."

That was when I flopped badly-as a Christian. I mean. I didn't mean to lie. But first thing I knew. I was in it and didn't know how to get out.

I licked my lips, swallowed some more and said, "I . . . Miss Thompson, I'd like to, but . . . somebody else invited me . . . for Christmas dinner, I mean.'

By the look on my face, she must have thought it was with the local undertaker, but you wouldn't have known it by her manner.

"Oh," she said, cheerily. "I'm so glad. I hope you have a very fine Christmas!" I muttered my thanks and stumbled out of the room. How I managed it without knocking anybody down I don't know, but first thing I knew I was outside taking in big breaths of air and saying to myself, "Why? Why did I say

♦ MAYBE I ought to explain a little. You see. Christmas at our house was always a special occasion, the most wonderful time of the year. My folks didn't have much money, but we always had a lot of fun, especially at Christmas time.

Every year, Dad would wait until Christmas Eve before he went out to buy a tree, figuring that by that time the man would be closing up the place, and be willing to sell him the best tree on the lot for a fraction of the cost. And he was right, too, I remember one year a man actually gave him a tree.

Dad would carry the tree home in triumph, dig out the well-worn strings of lights and work some kind of electric magic to get them going. What did it matter if for two weeks it was a constant struggle to find out which bulb was out and just where was the short? We had a tree, didn't we? With lights!

Afterward, Mom would hang the tinsel she'd saved from years before and all the little Santa Clauses and angels her mother had handed down. And presto. fairyland! That is, until the lights went

While this was going on, we four children were snuggled in our beds upstairs dreaming of the next day, when the stockings we had hung up empty would be miraculously filled with all kinds of fruit and candy and little toys, and at the very bottom of each stocking a lump of coal, carefully wrapped up in lovely paper. That was one of Dad's little

From then on it was wonderful. Mom and Dad always had guests, and the table "groaned." as they say, with good things to eat. My folks were the kind that would mortgage half the next year to have a "good" Christmas. Foolish? Maybe. But a million dollars wouldn't buy the sweet, warm feeling I get whenever I think of Christmas at our house.

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Moody Monthly

OH, yes, about that lie I told. The reason-I mean the deep-down reasonwas that the thought of going somewhere else than home that year for Christmas was unbearable. Better to live with my memories, I thought, than with the finest people in the world. Now you know how homesick I was!

Christmas Day finally came. My roommate was gone and all the other fellows. The campus was deserted. (I forgot to tell you that ours was a prep school, and I was one of the workers as well as a student.) I moped around a little, didn't feel like praying, didn't want to read the Bible. All I wanted was to be as miserable as I could. What a Christmas!

Then I thought I'd go out on the campus. Ever stay on a campus during Christmas vacation? There's not a lonelier place in the world. You look for action-and there's not one sign of life. You listen for the accustomed shouts, the hurried steps on the walk, the hum of conversation-and the silence almost hits you. It's like a ghost town.

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After a while I went back to my room, switched on the radio, listened awhile, switched it off, and lay down on my bed. I was utterly bored. Then I fell asleep.

It was a restless sleep. I kept thinking about the wonderful time they were having back home and the lie that just wouldn't go down. What if Miss Thompson ever found out?

Hours later I awoke to full consciousness. It was late afternoon, getting dark. Well, the day would soon be over and I could mark it off the books!

+ THEN an idea came. I would take a shower, get dressed and walk out through the town. Up one tree-lined street and down another I walked, looking at all the happy people-at least they looked happy compared with me-and catching glimpses of each lovely home and the Christmas trees that glowed cheerily inside each living room.

Suddenly I realized that I was hungry. And not only hungry-I was starved. I hadn't had a bite to eat all day. And looking up while I was walking, I saw a sign right before my eyes which read, "Elsie's Tea Room."

Now I had heard of Elsie's Tea Room, though I had never been in it. Some years before, it had been a large residence, I knew, and someone had converted it into a fashionable restaurant

where they served delicious food. Now here it was and here I was, ravenously hungry and rich beyond dreams, with five dollars in my pocket!

But was the place closed up because of Christmas? I would soon see. I strode up the steps and opened the door.

Ah yes! Lights were glowing, and from within came the encouraging sound of voices. My spirits picked up as the hostess came out to greet me.

"You have a reservation?" she asked.

"No," I said.

"Is there just one?"

I nodded

"Well, if you won't mind sitting near a rather large party . . .?" she said questioningly

No, I didn't mind. My hunger took precedence over everything at that point! She led the way down the hall. I could see there were rooms on both sides, and diners in all of them. We came at length to a wide doorway that led into a large room, and the hostess ushered me in.

Just as I crossed the threshold I looked up-and stopped in my tracks. I reached for the door jamb, or anything else that would lend me support. Before my eyes was a long table, seating about twelve or fourteen guests. At the head of the table sat the hostess-Miss Thompson, my history teacher! The "rather large party" near to my table was the Christmas dinner I had lied to get out of!

The worst was not yet. Just at that moment Miss Thompson looked up and saw me. Before those honest eyes I dissolved, disintegrated, devoutly wished that the earth would open and swallow me up! Faintly I felt the touch of the hostess upon my arm, and heard the words that would seal my doom for one awful hour. "Over here, sir!" as she gently led me to my table.

+ How did it all turn out? Well, you remember that I said Miss Thompson was the greatest-and she really was. When I went to her afterwards and apologized abjectly she understood perfectly. Even said it was her fault for not telling me that the dinner was not to be at her home!

You can be sure, however, even though the story had a happy ending, that I marked down that Christmas as one I will never forget.

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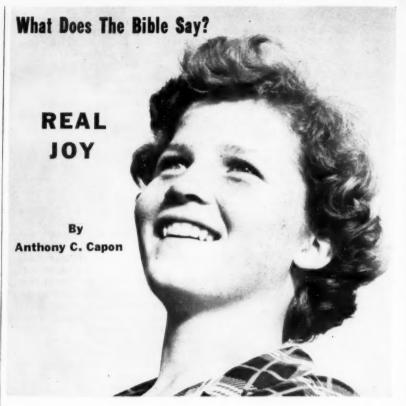
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o you have it? Are you experiencing the inward joy which is the birthright of every Christian?

That joy is our topic this month. What has the Bible to say about it, and how can we ourselves know it, moment by moment?

There is a false joy, you know. Many people think they are happy, but really they are only deceiving themselves. Let us first of all see in the Bible this vain effort at being happy, and the futility of it.

In Daniel 5:1-4 you will see some people going all out for happiness. What two methods did they use? Verse 1. It must have been quite an occasion. How long did it take for the joy to disappear? See verses 5 and 6. One glimpse of God, one twinge of conscience, one touch of year and all the joy evaporated! What was the tragic ending of the story in verse 30?

We are all tempted at times to think that there is joy to be found in throwing off our Christian restraints and seeking happiness in the world. But see what that godly man Job knew about this in Job 20:4, 5. How long can such "joy" be expected to last? Solomon teaches us the same thing in Ecclesiastes 2:1, 2, 10, 1. He experimented with worldly pleasure to see if he could find joy that way. What was the result? What did he say afterwards about his laughter and mirth? Verses 2 and 11.

+ Thus it is quite clear from the Bible that if joy is not found in Christ, there is no lasting joy for you anywhere in the world. You will seek it in vain. Money, possessions, home life, marriage, entertainment, travel, fame-all are like streams that dry up in the summer. Where are never-failing waters of joy to be found?

Isaiah 12:3 gives you the answer. Look at it. The last word in the verse is the most important one, for without it there is no joy for anyone. What is it? It is said to be like wells containing fresh, living water. Where is salvation to be found? See the preceding verse. Have you found it yet? Or rather, have you

Even after we have been saved, though, it is possible to lose our joy as Christians. David lost his. What does he ask God to do in Psalm 51:12? Look back to the earlier part of the psalm to see how his joy had been lost. Verse 4 puts it clearly. What had happened?

If you tolerate sin in your life, you can not expect to be filled with joy. You are trying to live a divided life; this produces tension and inner conflict, and this in its turn robs you of spiritual joy. There is only one way back; see David's prayer in verses 2 and 10. What must you ask God to do?

♦ Now we are going to ask our Bibles: How exactly can we come to experience prin

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this joy? We will see that there are three principal ways.

1. Through God our Father

We are told in Psalm 16:11 where fulness of joy is found. What is the answer? And where are eternal pleasures? Notice that in God is to be found not the partial joy of the worldly person but "fulness" of joy, and not the temporary pleasures of human entertainment but pleasures "for evermore."

Is this true to your own experience? Do not the moments of deepest joy come when you are spending time alone with God in absolute quiet? Or perhaps this is something you do not yet know. Make time daily to sit in His presence and at His right hand.

Of course, one also meets with Him in company with others. That is why David found godly joy in the fellowship of believers. See Psalm 122:1. Where was David going and how did he feel about it?

2. Through the Lord Jesus Christ

You will see in John 15:11 that the Lord Jesus Himself is the perfect source of the Christian's joy. What does He say can "remain" in us, that is, be in us all the time? Whose joy is it? He says we can share it with Him.

To have this joy all the time does not mean that we are never solemn or that we are incapable of sympathizing with others. Indeed, the Lord Jesus was called "a Man of sorrows," and He wept at the grave of Lazarus. But there was a well of joy in His heart that never failed.

This joy through the Lord Jesus comes through knowing Him and through learning how to serve Him. See this joy in service in Psalm 126:5, 6. The precious seed is the gospel; what great joy do these verses speak about?

3. Through the Holy Spirit

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See Galatians 5:22, and see how the Holy Spirit also gives us joy. The whole Trinity is concerned in this! What fruit is joy said to be part of? As we allow the Spirit of God to fill us and take control of us. He will work in us the joy that we long for. See at the end of verse 16 what must be conquered first, and at the beginning of the same verse how this is to be done. Only when we have allowed the Spirit to bring us complete victory over sin shall we know what true joy is.

To conclude our present study, we will see when perject happiness will be known. You will find it described in Revelation 21:4. This is all part of the Christian's future bliss. When will it take place (v. 1)? What will God do (v. 4)?

Will you be there? If so, enjoy every foretaste of joy that God gives you, but remember the best is yet to be!

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the last word

"Christmas" begins with Christ: the virgin-born Christ-child, our Saviour. The Babe of Bethlehem was not merely a remarkable child but the Son of God who in His infinite grace was conceived by the Holy Spirit and born into this world as a man, yet One who never ceased to be God.

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Jesus Chrsit in His infinite love did not begin when He was born in a stable and laid in a manger; He left heaven's best to come to this world to be the Saviour of mankind. He was offered as a free gift for "God so loved the world, that he gave his only begotten Son" (John 3:16).

God's gift to the world was despised and rejected 2,000 years ago, and in the life of every person who has rejected Him since that time there has proved to be a fatal defectiveness. Only by accepting the free gift of eternal life through Christ can we know the true meaning of Christmas and the forgiveness of sin and life everlasting. Christ said, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20), and "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

Begin this Christmas season with Christ, by accepting the "gift of God." For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

-Billy Graham

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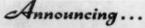
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